The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 27.—WHOLE NUMBER 106

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, (suspended)
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A.M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for August.

31. Eleventh Sunday after Trinity.

SEPTEMBER.

7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. }
20. } Ember Days.
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

Poetry.

For the Churchman.

A Hymn for Jubilee.

I.

Hark, hark the song that peals along
The clouds and giddy stars among—
From land to land—from sea to sea,
It is the song of Jubilee:
Hark, hark the song, an angel throng
In unison the notes prolong,
And grander grows the harmony
For Earth and Heaven hold Jubilee.

II.

Lo! from the lands of ice and snow—
Lo! from the mountain's dizzy brow—
Lo! from the islands of the sea,
Are heard the notes of Jubilee!
Where the air is heavy with rich perfume
And the orange groves and jasmine bloom,
From the Moslem land—sweet Araby,
From the Pagod shrine, the Banian tree,—
On airy wings the triumph flies
Responsive to the thronged skies.

III.

Deep in the trackless mazy wood
Where Oregon's tumultuous flood
Its hoarse song murmurs to the shore,
The sullen Indian wars no more:
He who hath braved the beast of prey,
And bent beneath no stranger sway—
To "the unknown GOD" hath bowed in prayer
And lo! the Jubilee is there:
And Earth as she wakes to the morning rays
On her starry way, is girt with praise.

IV.

Three hundred years ago and more,
Three holy men through shame and flame
Confessed as Saints confessed of yore
With martyr's love, a Saviour's name:
Their ashes to the winds were given
And sped their faith baptized with fire;
Behold the benison of Heaven
Vouchsafed on that smouldering pyre,
To every land their faith has gone—
Wherever in Earth the Sun hath shone.
Grant to Thine own, ascended LORD,
Perennial triumph, through Thy WORD.

Gen. Theo. Seminary. G. T. R.

Communications.

From a Foreign Correspondent.

Rouen.

* * * * * * * Provided with plentiful guide books and an intelligent lacquey de place, we issued forth on the morning of the morrow, and plunged at once into the bosom of this strange old Norman city. It would be utterly in vain for me to attempt to describe minutely what we saw, so entirely unlike was every object which met the eye from any modern or accustomed style of building. The streets were very narrow, the dark, curious, old gables projecting far over them above. The windows were of every size, and apparently in every part of the houses without regard to regularity, some composed of an almost infinite number of small panes, and some thrown open in little lattice doors. The more ambitious dwellings were covered with a great variety of ornaments and carvings; some tasteful, but the most seeming to our eyes fantastic and grotesque. Some buildings were so large as to have the appearance of castles or small palaces, and one in the Rue de la Grosse Horloge throws itself entirely over the street in a broad arch of solid masonry.

Every thing bore the air of extreme antiquity. Onward our guide led us through many a winding street, and many a curious court or alley, till at length emerging in an open square we stood before the grand facade of the Cathedral. The vastness of this venerable edifice, and the enormous amount of elaborate ornament and tracery with which its walls are covered, must make it ever an object of admiration and wonder; yet so far is it surpassed in beauty of architectural design and finish, by the neighboring church of St. Ouen, that it is more particularly on account of the great fund of historical association connected with its building and history, that it is an object of especial interest. In its chapels are a number of remarkable tombs and monumental altars, remarkable both as works of art and on account of the traditions connected with them: as the fluent beadle delivered the elaborate description, and grandiloquent eulogy of each one and the hero whose name the long inscription recorded, names continually flowed from his lips, recalling many of the most interesting characters, and episodes in French history.

In the chapel of the Virgin were two tombs of especial magnificence: one was erected to the memory of the husband of the celebrated Diana de Poictiers. Upon a marble pedestal lies his mailed effigy of the size of life, while over him kneels the figure of the widow in attitude and garb of deepest woe and lamentation—a sculptured satire on her after life and morals. Opposite was the gorgeous tomb of the Cardinals D'Amboise. Near to the Cathedral was the church of St. Ouen, and we visited it on the same morning. The fame of the antiquity and splendor of these two vast shrines is spread wide through christendom, and as men in all ages since their erection have come on pilgrimage hither, so now travelers from all countries stand gazing in wonder before them. But in the progress of years, how changed is the man, how different his motive. In those early days of ignorance and darkness, too often in the soul of the devotee, who knelt before these mighty altars, piety was strangely mixed with superstition, and the fear of God but too deeply mingled with the dread of man. In this age of the fullness of light, the Protestant traveler not unfrequently enters the most holy temple of God, possessed with no motive, save the most heartless curiosty, and views with ill-disguised contempt, the religion and worship of his brothers.

* * * *

The church of St. Ouen presents from without a most beautiful and symmetrical appearance. Nowhere have I seen so happily shown the effect of the flying buttress in Gothic architecture, as in the forest of graceful and towering pinnacles, which environ its central tower. From its broad foundations to its venerable crown of fleur de lis every object, and outline, which meet the eye, contain an idea of the fitness and beauty. In its interior, it realized my hopes, and the extravagant expectations of my imagination, more fully than any church which I have seen in Europe, except the choir of the Cathedral of Cologne. Yet it has seemed to me that few of those who travel hither, can carry away a deep feeling of gratification or pleasure: for the beauty of Gothic architecture can not be seen unless it is understood; it originated in the earnest endeavor of minds combining the deepest devotion with the most gigantic genius, to embody in a visible conception, the spirit of prayer and heavenly aspiration; and he, through whose mind this feeling has not thrilled, as he watched the beautifully clustering shafts as rising upward, ever upward, as though they would penetrate the dome of heaven, they lift the soul high on its way toward the mercy seat of God—he knows not its spirit, and sees not its beauty.

I know that this truth is combatted. We are told that every thing which contains in itself an element of sublimity, everything that is grand and wonderful in nature, humbles and astonishes us; involuntarily the creation bows down before the creator: that to a deeply religious mind, every new perception of grandeur, or beauty, is but a renewed evidence of the goodness and greatness of God. And this is all true. We stand in the primeval forest, and as we contemplate with wonder the grand old trees around us, and gazing at their massive trunks, we follow upward their growth with admiring eyes, until their leafy summits seem to lose themselves in the vast canopy above, we see the guide which spoke to the Red man's soul, of the Great Spirit and his hunting-grounds and unending pleasure. But in Gothic architecture, there is something above and beyond this; there is something deeply spiritual and eminently emblematic of the Christian faith. Before us and around us, every cross and holy emblem tells of Jesus Christ and him crucified. Even the blessed light of heaven comes to us in beatific visions of the Master and his disciples, reading to us in letters of light, lessons of humility and self-denial.

True, from all nature, as from here, the glad anthems of adoration ever arise, to the all-blessed Father eternal; but mingling here is ever heard the earnest prayer for grace to combat the arch-enemy of our souls, and to the joyous thanksgiving is joined the devotion and yearning of the disciple towards his Lord.

* * * * * * *

We also entered and casually examined several of the smaller churches in the city, each one of which possessed some peculiar feature, or object of attraction, which our indefatigable guide was unwilling to pass unnoticed: in one were two beautiful windows—their subject the Annunciation—in which the perspective was very perfect. In the city library we saw the far-famed missal of Daniel D'Aubonne, a treasure of inestimable value in the estimation not only of every antiquarian and bibliologist, but of every lover of art.—We looked with respect upon the ponderous tome, as we stood before it and listened to its history. It had been the work of a lifetime: with unabated zeal, the untiring monk had labored for more than thirty years in beautifying the parables of the Gospel, and the glorious anthems of his Mother Church; and when the heavy clasps were loosened, and the illuminated pages lay open before us, such was the transcendent loveliness of the heavenly visions therein portrayed, such the indescribable brilliancy of tint and beauty of coloring, and so great the superiority to any thing we had ever seen of modern workmanship, that we were almost tempted to allow to him the inspiration in which he himself believed. The venerable missal has been through many adventures, and in the Revolution was saved from the soldiery by being concealed in the bed of a monk.

In a suppressed convent on one of the Boulevards is a very complete museum of Medieval Antiquities, and to this we next proceeded. The collection was very interesting, and we were amply repaid for our visit.

The windows of the Cloisters had been collected from many ruined churches and religious houses, and so arranged as to exhibit very perfectly the progress of the art of coloring glass, from its infancy to its most perfect state.

Innumerable were the curious relics we were called upon to admire. There were many Roman antiquities, models and specimens of the earliest attempts at sculpture and architecture, and the gradual growth of the arts, besides some very perfect models of the most beautiful churches of Rouen. Conspicuous also in the description of the Guide Book, and on the shelves of the Museum, was the veritable Cœur de Lion, the heart of the Royal Richard. But though on every side of me there were objects well worthy of my attention, yet the cloister itself made a deeper impression upon my imagination and memory than any single object within it. We were in a remote part of the city, and without was perfect quiet. Within, the dimmed, yet mellow, light fell in varied shades upon the rich medieval architecture. The building was very old, yet but by the venerable hue of age which nought may escape, the paved floor, the tall shafts and groined arches, did not betray the touch of time. Involuntarily my mind would revert to the purposes of its erection: there was an air of holy peace, a promise of protection from all worldly trouble, which came forth from the once hallowed walls, and perhaps appealed with more than usual force to one who was weak in body as well as in soul. There was something, too, in the countenance of the gentle and benign old man who stood uncovered beside us, and with low voice repeated to us the history of each object of his care, which excited my thoughts. Had accident thrown him hither, or had it been his chosen lot, here to cherish the hallowed memories of former days, in silence and retirement worshipping God? The door opened and a fair young child entered: gently he inclined his head toward us, and then stood before the good old janitor; the old man bowed his head, and kissed the boy upon his forehead, and upon either cheek.—The sight touched me, a tear had well-nigh started to my eye, and loud in my mind spoke the voice of the enkindled imagination. "It is the spirit of an ancient and holy age, which the blessing of this sacred place has brought down among us, and in that happy time, the loving humility and glad obedience of this beauteous boy, the heavenly peace of that old man's soul, abounded as now they are rare." But calm in return came the low tones of Reason. "Say not so, my brother, for history bears sure witness that the spirit of those days was evil, their annals are full of oppression and of blood. Yet doubt not this holy place, but see in it, not the expression of an age, but the gift of God to His suffering children, the protection vouchsafed by the Lord to those who, bearing his cross, sought only to follow in his footsteps. From here only in times of war and violence, went forth the spirit of Good will toward men, here only in the hour of danger, the poor and the defenceless sought and obtained a sanctuary.

We live in another age and under far different providences; yet, like the fervent and deep-toned admonitions which in that age came forth from the prayerful soul of Thomas a'Kempis, the voices which have this day met our ears from many an ancient shrine and altar in this strange old city of the past, are not without their lesson. May we hear it aright."

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For the Churchman.

Letters on Baptismal Regeneration.

LETTER I.

THE DOCTRINE TAUGHT BY THE CHURCH IN ALL AGES.

My Dear Sir: You may well suppose that the subject of our conversation last evening has occupied no little portion of my thoughts since I saw you; and as I wish to place my own statements in a form where you can deliberately consider them, I venture to send you the following communication.

You are certainly very correct in concluding that Baptismal Regeneration is taught by the Protestant Episcopal Church, both in England and her dependencies and in this country. So the Baptismal office is understood by Bishops McIlvaine and Eastburn, and by the present Archbishop of Canterbury.

In his Preliminary Address in his first volume of Family and Parochial Sermons (pp. 23, 26, 27 and 28), Bishop McIlvaine thus expresses himself. Addressing parents, he says: "In bringing your child to holy baptism you are to seek the *regenerating* and sanctifying influences of the Holy Ghost upon his soul. You are to do this in an ordinance appointed of Christ *for the very purpose of such seeking.* You are to *believe* that your infant *is now capable* of receiving the Saviour's blessing, and that the Saviour is as willing *now*, as ever, to bless such little ones.—This holy ordinance is the first great act of the nurture of the Lord—the planting of the infant branch in the Lord's nursery—*the grafting of the feeble scion upon God's 'True Vine.'* We regard baptism as the *seminal* act, wherein the *whole* principle, according to which all the subsequent training shall be regulated, is pledged and established; so that correctly to draw out into detail the several processes of the subsequent education, and ramify them according to age and circumstances, *is neither more nor less than to develop the germ already planted*, and expand the principle already assumed and professed."

In his sermon before the Evangelical Knowledge Society, Bishop Eastburn has this sentence *(p. 22)*: "I shall admit to the fullest extent, that these words of thanksgiving in the baptismal Service mean what, on the face of them, they appear to mean; namely, an expression of gratitude for the fact, that *on the administration of water by Christ's command, the inward and spiritual blessing is communicated* from on high."

Archbishop Sumner's opinion you will see in his 'Apostolical Preaching,' and is as follows:

"With equal clearness, St. Paul intimates, that the Christians he addresses *were* regenerate: as having '*put off the old man* with his deeds'; (Col. 3: 9.) and having become 'the temple of the Holy Ghost,' (1 Cor. 6: 19.) and '*the members of Christ*'; (1 Cor. 6: 15.) as having the '*spiritual circumcision*, and being *buried with Christ in baptism*'; (Col. 2: 12. Rom. 6: 4.) as having '*received the spirit of adoption*'; (Rom. 8: 15.) and as 'being *washed, sanctified, and justified*, in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. 6: 11.). To the Galatians, 'bewitched,' as he says they were, 'that they should not obey the truth,' (Gal. 3: 1.) he still writes, 'Ye are ALL the *children of God*, by faith in Christ Jesus: for as many of you as *have been baptized into Christ have put on Christ.*' (Gal. 3: 26, 27.)

"These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconcilement with Him—had been admitted to the privileges which the Apostle calls on them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, our Church considers baptism as conveying regeneration, instructing us to pray, before baptism, that the infant 'may be *born again*, and made an heir of everlasting salvation'; and to return thanks, after baptism, 'that it *hath* pleased God to *regenerate* the infant with His Holy Spirit, and receive him for his own child by adoption.'"—[Sumner's Apostolical Preaching, Standard Works, vol. 2, p. 91.

I refer to these dignitaries of the Church, not in justification of my own views, but to show that in this matter I do not differ from my superiors, as well as to exhibit their understanding of this debated subject.

The important question now presents itself: Is Baptismal Regeneration taught by the Primitive Church, and by the inspired Scriptures? for the latter is the only source of doctrine, while the former is an infallible witness to the interpretation of Scripture prevalent in the first ages of the Gospel.

For the fact that the Primitive Church held the doctrine of Baptismal Regeneration, I might easily multiply testimony; but as that of Justin Martyr, in the middle of the second century, when the doctrine of the *universal* Church, in whose behalf he writes, and therefore whose faith he exhibits, *could not* have been corrupted from the original Scriptural model, is amply sufficient, I will at present content myself with quoting what he says on this subject in his First Apology:

"We will state in what manner *we are created anew by Christ.* As many as are persuaded and believe that the things which we teach and declare are true, and promise that they are determined to live accordingly, are taught to pray, and to beseech God with fasting, to grant them remission of their past sins, while we also pray and fast with them. We then lead them to a place where there is water, and there *they are regenerated* in the same manner as we also were: for they are then washed in that water in the name of God the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.'" (John 3: 3, 5.)—[First Apology of Justin Martyr, Standard Works, vol. iv. p. 183, § 79.

"The Apostles have also taught us for what reason *this new birth* is necessary: That we may no longer remain the children of necessity or of ignorance, but may become the children of choice and judgment, and may *obtain in the water remission of the sins which we have before committed*, the name of God the Father is pronounced over him who is *willing to be born again*, and hath repented of his sins; he who leads him to be *washed in the laver of baptism*, saying this" [the baptismal formula]. "*This washing is called illumination.*"—[Ib. p. 184, § 80.

"This food is called by us the Eucharist: of which no one may partake unless he believe that what we teach is true, and *is washed in the laver, which is appointed for the forgiveness of sins and unto regeneration.*"—[Ib. p. 189, § 86.

Before examining the Scriptures, I must refer to the expression in the Nicene Creed, "one baptism for the remission of sins," as furnishing another witness to the received faith of the Church universal in the earliest ages of the Gospel. *Could* this witness have been mistaken with regard to the evidence he here delivers?

The Scriptures to which I refer as fully sustaining the language of our Baptismal Service, are Mark 1: 4; Acts 2: 38; 22: 16; Ephesians 5: 26; Titus 3: 5; and 1 Peter 3: 21; also Mark 10: 13-16.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—[Mark 1: 4

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—[Acts 2: 38

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—[Acts 22: 16.

That he might sanctify and cleanse it with the washing of water by the word.—[Ephesians 5: 26.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—[Titus 3: 5.

The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—[1 Peter 3: 21.

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them.*

But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put *his* hands upon them, and blessed them.—Mark 10: 13-16.

I am well aware how Socinius *glosses* some of these passages, and also Dr. Scott, but paraphrases and explanations are not the *veritable words* of the Holy Ghost, the *literal sense* of which, when it *can* be taken, and when it is sustained by the testimony of the primitive Church, I am constrained to follow. Glosses and changes are the strong devices of the Socinians, Belsham warning his readers not to understand the Bible in its natural signification. If we can pervert and explain away one passage, we may another, till the glorious Word of God is by the negative process reduced to insipid Deism. Neither Socinius, nor Dr. Scott, can be my teacher, since they contradict not only the testimony of the early Church, but the obvious and necessary sense of the Scriptures themselves.

With regard to Mark 10: 13-16, I wish to say, that, inasmuch as the passage itself *does not limit* the littleness of the children who were *brought* and whom our Saviour *took up in his arms*, we are not at liberty to limit it, and therefore some of these little children might have been *infants* at their mothers' breasts.

The passage establishes these facts:

1. Infants are *moral* beings, because they were the recipients of our Saviour's *spiritual* blessing: they are *capable* of regeneration.

2. The children brought to him were regenerated by him at the time, for his *blessing* on the *soul* necessarily includes regeneration.

3. He communicated his blessing, and therefore his grace, to their souls, *independent of his word*, for they could not understand his truth, and therefore his grace may be *so* communicated *at the present time:* a fact which overturns the main position in the book entitled The Mysteries Opened—that the truth is the main, if not the sole, medium of our sanctification; an untenable position, which is also assumed in the Preamble to the Constitution of the Evangelical Knowledge Society.

4. Since our Saviour when on earth regenerated infants, he can and will regenerate them now, inasmuch as he "ever liveth," and has said, "Suffer little children to come unto me," &c., and "whatever ye ask in my name, ye shall receive."

The Church of England and her daughter in this country are not, then, in error, when they teach the unpopular and despised doctrine of Baptismal Regeneration, since it was the doctrine of the Church universal till within a hundred or two years, is set forth in all the Protestant Confessions of Faith, as you can see in Hall's Harmony, and is the doctrine inculcated by the Holy Ghost himself.

I can readily understand, and I think in some good measure appreciate, the difficulty you encounter in admitting this reproached and ridiculed verity, for I have myself felt in my own case this difficulty most sensibly; and it was not till I ceased to take the *opinions* of commentators and divines, and yielded my mind to the infallible guidance of the *testimony* of the first and purest ages, that I was emancipated from the opposite system, and found peace and comfort in adopting the faith of the Catholic Church. You have been trained in a school, which unfortunately more lightly esteems than we do, antiquity, the Church, the sacraments, and the ministry; and it is hard indeed to unlearn the teaching so so many years; but, my dear sir, does not the deference, which you and every other person are bound to pay to primitive testimony, (testimony, by the way, by which alone we can ascertain what are truly the revealed Scriptures,) as well as regard for the truth of God, the *whole* truth, and not such portions as we may prefer, require you to place yourself in this better and more profitable school, the school of early saints and confessors, of martyrs and apostles, and of our Lord himself? *All things should be sacrificed to truth.* That God in His mercy may give you and me, and all whom we love, grace ever to make this bounden sacrifice, and that we all may find in the bosom and communion of the Church, which is the sure keeper and unerring witness of the truth as it is in Jesus, peace in believing and joy in the Holy Ghost, and thus be fitted for the glories of the Church triumphant, I shall not cease to pray.

LETTER II.

THE TESTIMONY OF JUSTIN MARTYR.

My Dear Sir, In my communication yesterday, I referred you to a passage in Justin Martyr, but his words are of so much importance, that with your permission, I will direct your attention to them again.

In the year of our Lord, 150, Justin, in a letter addressed to the reigning Roman emperors, defends his persecuted Christian brethren. He therefore speaks not merely for himself, but in the name and by the authority of the whole body of Christians at that early period. The fact that his public letter in their behalf was permitted by them to descend to subsequent ages with their approval, stamps the document with the sanction of the entire Christian world as then existing. Hence the testimony of Justin is the testimony of all his Christian brethren in the middle of the second century.

His testimony in the passages to which I have directed your special attention relates to two classes of objects: the religious practices of his fellow-christians and the doctrines which they held. But observe: His mention of doctrines is entirely *incidental*, and therefore as testimony the more valuable, because the more spontaneous and unconstrained. He is not, in this portion of his apology certainly, writing a treatise on Christian dogmatics, but simply stating what were the modes universally prevalent in his day, of administering the sacraments of Baptism and the Lord's Supper, and of conducting divine worship. He thus begins his "explanation," "We will state also *in what manner* we are created anew by Christ," &c. (§79) and so throughout the whole description he proceeds in the form of narrative: consequently, all that he reveals to us concerning Christian doctrine, is *purely incidental*, and for this reason, the more important as evidence.

I will now ask the question, From what sources did Justin and his companions in tribulation, obtain their knowledge of Christian doctrine? Doubtless from the inspired Scriptures, and from the lips of living teachers. But who were the teachers of Christians in the middle of the second century? Who but men, some of whom at least, had been instructed in the recent revelation by Apostles themselves. St. John did not die till after the close of the first century, so that he was still alive when Justin was born, who, in express terms, calls himself "a disciple of the Apostles." When, then, this Martyr was converted to the Christian faith, there must have been many a Bishop and many a Presbyter, still in the vigorous exercise of his official duties, who had seen the venerable Apostle and conversed with him concerning the newly established Kingdom of God. The stream of Apostolic teaching was in the days of Justin and his associates, still flowing pure and unchanged, and from its waters both he and they were habitually drinking, and from their daily draughts were constantly deriving illumination and refreshment. The age of Justin was still a season of heavenly light, for though the Apostles, like so many suns, had all descended below the horizon, yet so recently had they departed, that the divine splendor they had received still shone brightly and strongly upon every Christian eye. Accordingly, the testimony of Justin and of the whole Christian world which he represents is worthy of our unlimited and fullest confidence. Indeed it seems to me, that as intelligent beings, who by the very possession of the gift of our reason from the hands of God, are bound to follow evidence wherever it is found and wherever it may lead, we are under imperative and sacred obligation to submit, without reserve, our minds to the doctrinal teaching of Justin, not indeed in itself abstractedly considered, but because it comes to us in the form of unquestionable and irrefutable testimony to matters of fact.

What then is the testimony of Justin and of the entire Christian body in whose name and by whose authority he speaks, relating to the doctrines of the gospel universally received in their days?

What does the Church universal in the middle of the second century, testify concerning the sacrament of *Baptism?* Her testimony is to this effect:

1. The baptised person is illuminated, "This washing is called illumination, &c." (Justin Martyr's First Apology, § 80.) "We make common prayers for him who is now enlightened." (§ 85.)

2. The baptized person receives remission of sins. "He is washed in the laver which is appointed for the forgiveness of sins." (§ 86.) "That we may obtain in the water, remission of sins which we have before committed, the name of the Father, &c. is pronounced over him who is willing to be born again." (§ 80.)

3. The person baptized is born again, regenerated, created anew by Christ. "The name of the Father, &c is pronounced over him who is willing to be born again." (§ 80.) "We lead them to a place where there is water, and there they are regenerated in the same manner as we also were." (§ 79.) "He is washed in the laver which is appointed unto regeneration." (§ 86.) "We will state in what manner we are created anew by Christ." (§ 79.)

It is very important here to notice that the Church in the middle of the second century, in testifying that the person baptized was illuminated, forgiven and born again, regenerated, created anew by Christ, also shows us what *interpretation* she had received from the Apostles of certain passages of Scripture.

Justin, in § 79, refers the well-known words of our blessed Lord in John iii. 3, 5. "Except ye be born again, ye shall not enter into the kingdom of heaven," to water-baptism.

It is also beyond all question that the Church Catholic in the middle of the second century, understood Mark i. 4, Acts ii. 38, xxii. 16 and Titus iii. 5, *literally*, thus connecting remission of sins and regeneration with baptism, and fixing the meaning of the passages, and likewise establishing a very valuable principle of interpretation: *That the words of Scripture are to be taken, when they can be, in their natural and obvious signification.*

Beginning with Augustine in the fifth century, and subsequently enlarged by Calvin and his followers, and within the present century applied by Dr. Scott to the interpretation of the whole Bible, a theological system has arisen which is diametrically opposed to the teaching of the universal Church in the period in which Justin flourished. This *modern* system, though it did not at first, has at length proceeded to disparage the sacraments making baptism at least, little or nothing more than a mere ceremony. The two opposing systems cannot be reconciled. If one be true, the other is false. If Dr. Scott be right in detaching forgiveness and regeneration from baptism, then the early Church, the church which still enjoyed the reflected light of the Apostles' personal instructions, was in most grievous error. Could it have *possibly* been? You well know what my answer to this question would be. I have answered already, and have taken my position with the primitive Church. I trust and pray, my very dear Sir, that you will ever stand there with me.

LETTER III.

STATEMENTS OF THE WESTMINSTER DIVINES.

My Dear Sir,—Accept my thanks for your prompt reply to my communications of last week, as your letter furnishes evidence that the important subject you have introduced to my notice continues to occupy your serious attention. Truth is elicited by examination and discussion, and I cannot but believe that we shall so far be agreed in doctrinal faith as ever to walk together most harmoniously.

I am glad to read in your letter, these words, "I receive the doctrine of baptism as it is stated in the Westminster Catechism," as we now stand upon some common ground, so that when we ascertain what this is, we can, I trust, easily adjust and remove the other differences. As you have referred me to the Westminster catechism, I open its pages, and there read as follows: "Question 161. How do the sacraments become effectual means of salvation?" According then, to this catechism, "the doctrine of which you receive," the sacraments are *effectual* means of salvation. The answer to the 164th question, declares *Baptism* to be one of the sacraments. Then, according to the teaching of the Westminster Catechism, *Baptism is an effectual means of salvation*, and this "doctrine you receive."

In answer 177, we are told that "baptism is a sign and *seal* of regeneration and ingrafting into Christ, and that, *even to infants.*"

In the Shorter Catechism, answer 92 affirms that "in a sacrament, Christ and the benefits of the new covenant are represented, sealed, and *applied* to believers," while answer 95 teaches, that the infants of such as are members of the Church are to be baptized.

Here, then, is "the doctrine of baptism which you receive:" BAPTISM IS AN EFFECTUAL MEANS OF SALVATION TO BELIEVERS AND THEIR CHILDREN; IN BAPTISM, TO BOTH ARE APPLIED CHRIST AND THE BENEFIT OF THE NEW COVENANT.

If this is not the doctrine of baptismal regeneration, I am utterly unable to understand and interpret language. As you "receive this doctrine of baptism," so do I most fully, with the exception that I cannot limit baptism and its benefits to the children of believers. We may surely congratulate ourselves that we are of one mind on these important points. Baptism is a means of salvation to believers and their children, and applies to both, Christ and the benefits of the new covenant. With the exception just mentioned, this is all I ask, this is all I contend for, as it meets the language of our Baptismal Service, and the language of the Scriptures on this subject; and I may add, that with the limitation already stated, the words of the Westminster Catechisms will satisfy every Protestant Episcopal clergyman in Christendom. All that we maintain, and for the maintaining of which we have heaped upon us such constant and unmeasured abuse and obloquy, is: that Baptism, when rightly received, is not a mere sign, but a means of salvation, and an effectual means, and that it applies, not only to believers and their children, but to all children, (since our Saviour does not allow us to "forbid" any from coming to him), Christ and the benefits of the new covenant: benefits which are, according the Westminster Catechism itself, (A. 165), "ingrafting into Christ, remission of sins by his blood, regeneration by his spirit, adoption and resurrection into everlasting life." Between yourself then, and the Protestant Episcopal Church, there is, according to your own profession, but this single difference: the extent to which Infant Baptism shall be administered. You would restrict its application to the children of believers; the Church would, in obedience to the command of her Sovereign Head, bring, if possible, all into the arms of his mercy. I trust you will not leave the Church for being like her compassionate Lord, thus charitable, and for being thus dutiful to him.

After your declaration, "I receive the doctrine of baptism as it is stated in the Westminster Catechism," by the adoption of which, as your confession of faith, you yield almost every ground of controversy between us, save that concerning the limitation of infant baptism, it seems nearly superfluous to reply to what you say in the remaining portions of your letter: but as you misunderstand me in some instances; do injustice to Justin Martyr as a witness, the only character in which I introduced him; raise objections to the baptismal system which deserve to be answered; and interpret important texts of Scripture in a way that sound criticism does not warrant, I shall feel obliged to trouble you perhaps once and again.

LETTER IV.

OBJECTIONS TO THE DOCTRINE.

My Dear Sir: Next in order in your letter is an objection which you urge against Baptismal Regeneration. You say: "A very large majority of baptized infants begin to sin, outwardly and actually, as soon as they begin to act; exhibiting no evidence at all of regeneration: I conclude, therefore, that these did not receive any spiritual change in baptism. I deny that any such change is ordinarily imparted in that ordinance."

For myself, I see not why this same objection might not be urged against all divine influence whatever upon our hearts: urged to the exultation of infidels, and to the painful distress of the conscientious disciples of Christ, who so often doubt of their gracious state, on account of the many corruptions they discover in their souls. It might be said: A very large majority of communicants, even among Protestants (taking the Protestant world as a whole), sin outwardly and actually, exhibiting no evidence of regeneration; and therefore we are to conclude that these never received any change. Will you assert this of a very large majority of communicants among our different Protestant brethren? It appears to me that you must maintain this assertion concerning them, in order to consistently maintain it with regard to baptized infants.

But the assertion in both cases rests upon two untenable positions:—the one, that divine grace in the soul is indefectible; the other, that the manifestation of this grace in the dispositions and conduct is not affected by human neglect and wickedness.

The assertion that baptized children, who exhibit no evidence of regeneration, never received any spiritual change, rests upon the position that divine grace in the soul is indefectible. But this position is contrary to our standards, and to the Word of God. Our XVIth Article says: "After we have received the Holy Ghost" (observe, from the Title of this Article, "Of Sin after Baptism," the article connects the reception of the Holy Ghost with Baptism), "we may *depart* from the grace given and fall into sin;" in the Litany we pray God to "raise up those who *fall*:" and in the Burial Service utter this petition, "O merciful Saviour, suffer us not *in our last hour to fall from thee;*" while St. Paul, in his epistle to the Hebrews (v: 4-6) describes as *falling away*, (for so is the original, the "If they shall," being added by the translators), certain persons, who had been enlightened and made partakers of the Holy Ghost." The indefectibility of divine grace is not then the doctrine, either of our Standards, or of the Holy Scriptures, and therefore the non-appearance of gracious affections in baptized children can never prove, that they were not regenerated in their baptism. They may have then received the heavenly gift, and yet afterwards, through their own neglect and sinfulness, or through the carelessness and ungodliness of their parents, lost the precious treasure.

The assertion that baptized children, exhibiting no evidence of regeneration, never received any spiritual change, rests on another untenable position:—the manifestation of divine grace in the dispositions and conduct is not affected by human neglect and wickedness. The objector to Baptismal Regeneration argues as though human agency were entirely unnecessary for the retention and increase of grace in the soul, overlooking, on the one hand, how effectually parental irreligion and the unreproved and unrestrained sins of childhood may quench the celestial spark, and on the other, the positive promises of God to all such as seek him early, as well as to all parents, who in faith and prayer instruct their children in his sacred truth, often reminding them of their baptismal obligations, and bringing them up in His nurture and admonition. When we consider how few Christians, and how few ministers of the gospel, even, adequately appreciate, either the nature, the benefits, or the obligations of baptism, as these are portrayed in the inspired volume, we may cease to wonder at the unproductiveness of this holy sacrament as a means of grace; while under these circumstances to deny the fact of baptismal regeneration, on account of its want of greater fruit, is just as relevant, as to deny that a field had been sown, which in early summer showed only here and there a rising sprout, and a sickly head, because after seed-time the ground was not fenced and guarded, but trodden down by the cattle, and plundered by domestic fowls and birds of the air.

Remove, then, the two positions on which rests the assertion, Baptized children, exhibiting no evidence of regeneration, never received any spiritual change, and the assertion falls to the ground; and with it the objection to the reality of baptismal regeneration, because we cannot subsequently discover in the baptized child any indications of a renewed nature. Grace may be lost; and therefore, though not now possessed, it may have been conferred in baptism: its retention and growth God has made dependent upon human faithfulness, and accordingly, grace actually bestowed may perish from the want of protection and culture.

In my next I shall endeavor to reply to the objection to Baptismal Regeneration on the ground of the alleged pernicious effects and tendencies of the doctrine.

LETTER V.

CHARACTER OF JUSTIN MARTYR AS A WITNESS.

My Dear Sir: The next thing in your communication which it is necessary for me to consider, is your attempt to destroy the character of Justin Martyr as a witness. After occupying a sheet in examining his Apology and the opinions he has there expressed, you pronounce this sentence upon him: "His testimony would have the least possible weight in any human tribunal." To this very remarkable conclusion you bring yourself by a twofold process: by disparaging his competency as a witness; and by confounding his opinions with his testimony.

You endeavor to disparage *his competency as a witness;* and to this end, you thus remark: "In the time of Justin Martyr, Christianity was spread over all the East, and Spain, France, Germany and England. A very wide extent to be canvassed in order to ascertain what was the universal, or even the general state of opinion, or of fact. The means, too, of communication, were few and tardy: no posts, no newspapers, no regular system of carriage; no periodical conventions, anniversaries, or other means of the centralization of knowlndge, even at Rome itself. Justin Martyr, moreover, was never even there, that we hear of; but lived and died in a remote province, a conquered and down-trodden and partially depopulated corner of the empire; and not even in the capital city of that province. What, I ask, were his means of knowing what was *universally* held, or *generally* believed, among all the Christians of the world? Verily, the testimony of a witness so circumstanced, on such a question, would be deemed of very little worth, even in our county courts."

With regard to the "spread of Christianity *over all* the East, and Spain, France, Germany, and England," at so early a period as little more than a century after the death of our Lord, the period when Justin flourished, there is some reason to doubt. Mosheim, describing the extent to which the gospel had been disseminated at the *end* of the second century, and referring for his authority to Irenæus and Tertullian, who both lived some fifty years later than Justin, expresses himself much more moderately. "In *nearly* all the East, and *among* the Germans, the Spaniards, the Celts, the Britons, and other nations, Christ was now worshipped as God."*

The commonly received opinion, is, as you may see by consulting Mosheim in the subsequent sections of this same chapter, that Christianity was not introduced into France till about A. D. 150, and *from thence* extended into the portions of Germany bordering upon the southwest bank of the Rhine, also into Britain; though the gospel was most probably in this island at an earlier date. Christianity, then, in the time of Justin, instead of being "spread *over all* Spain, France, Germany and England," scarcely existed at all in these countries, and only in a very few places; while even in the East, its extension was not absolutely universal. "The very *wide* extent to be canvassed" by Justin "in order to ascertain what was the universal, or even the general state of opinion, or of fact," is not, after all, so "*very* wide," as you represent. How could "Christianity have been spread over all the East, and Spain, France, Germany, and England," when "the means of communication were few and tardy," and when there were "no posts, no newspapers, no printing, no regular system of carriage," and when, we may add, the gospel everywhere encountered the sternest opposition from the pagan and barbarous people? We may rest assured, therefore, that Justin Martyr was not obliged to canvass the wide extent of the Transalpine portions of the Roman empire in order to ascertain what was then the universal, or even the general state of opinion or of fact; for possibly there were then no Christian opinions to be canvassed, and no facts respecting Christians to be ascertained.

What were Justin Martyr's opportunities of becoming acquainted with the views and practices et Christians in the *Central and Eastern* districts of the Empire of the Cesars? You say, "Justin Martyr was *never* in Rome; but *lived and died* in a remote province, a conquered and down-trodden and partially depopulated *corner* of the empire; and not even in the capital city of that province."

This "remote corner of the empire" was no other than Palestine itself; not *so* "remote" from Rome, but that her dominion extended many hundred miles still further East; nor exactly a "corner," either, when we recollect the wonderful events which had so recently transpired in this land of marvels: the miraculous establishment of Christianity and the subjugating wars waged against the Jews by the Roman Emperors, Vespasian and Titus. The Holy Land was no "corner" in St. Paul's days; for in his address [before King Agrippa, he expressly affirms, "This thing:" the divine introduction of the gospel into the world: "was not done in a *corner*;" nor has this land been "a corner" in *any* subsequent period.

Nor was the birth-place of Justin (Flavia Neapolis, the Sychar of the New Testament), any mean city, but large and flourishing, very early the seat of a Christian Church, and soon after, the residence of a Christian Bishop; proofs of which you may see in Robinson's Biblical Researches in Palestine. If, then, Justin Martyr had lived and died in Neapolis, as you assert he did, his means of understanding the truths of the Gospel would not have been small.

But did he *live and die* in his native city? So far from this, that we are told in his biography* "he gratified his ardor for the acquisition of knowledge *by travel*: visited Alexandria; about the beginning of the reign of Antoninus Pius *fixed his abode in Rome, where,* about the year A. D. 165, he was beheaded for refusing to worship the gods of the Romans, and for avowing his faith in the doctrines of Christianity."

Eusebius, in his Ecclesiastical History,† likewise states that Justin, though a native of the new city of Palestine, "had his residence at Rome, where he also suffered martyrdom."

Instead, then, of "living and dying in Palestine," Justin Martyr had visited Egypt and Italy, and passed several years in the imperial city itself. Surely a man who had travelled in Asia, in Africa, and in Europe, must have known not a little of the religion of which he was an open professor and a public defender, and been fully competent to give his testimony concerning the doctrines and usages of his fellow Christians. Previously to addressing his First Apology to the Roman Emperors, the treatise in which is his description of Baptism and the Lord's Supper, he had in a published book defended the Christian faith against heresies: so that in order adequately to appreciate the character of Justin as a most trustworthy witness, we must bear in mind that he was, in the age in which he lived, the acknowledged champion of revealed truth. He was no mere novice, no cloistered hermit, no ignorant dreamer, no unlettered rustic, who had never wandered beyond the place of his nativity, no obscure private man, without knowledge and without opportunities of acquiring adequate information; but a learned and observing Christian traveller, who had visited the most central and important parts of the Roman Empire, had conversed with Christian Bishops and clergy and people of various countries, and had for many years witnessed their religious rites and worship, and in these habitually united, and for a long period had been at Rome the chosen and approved expositor of the faith universally received by the followers of the Lord. Such a man could not have been an incompetent witness, but in the *highest sense qualified* to furnish the testimony he has delivered. If Justin Martyr was not a competent witness, there never has been one; and there is an end of all certainty, except the little each individual may gather from his own observation and experience. Men now-a-days, finding their novel views conflicting with his established facts, may strive to disparage the character and weaken the evidence of this martyred saint; but he was not so treated by the early Church, nor will he be thus used by the present Church, when its members shall discover, that in assailing the testimony of Justin, they assault the very basis of our Reformed Faith; nay, that they besiege the very foundations of Christianity itself. How differently was he once regarded! And happy will it be for the Church of Christ, when he shall be again esteemed and studied as he was esteemed and studied "in the old time before us." Only hear Eusebius speak of the man, whose very credibility is now sometimes called in question. "Justin was *the most noted* of those who flourished in those times, who in the guise of a philosopher, *preached the truth of God, and contended for the faith in his writings. So valuable and worthy of study were these works esteemed by the ancients,* that Irenæus quotes him often." Applying to me the adage, on account of my deference to Justin as a witness, you remark, *Noscitur a sociis:* a man is known by the company he keeps. Very well satisfied shall I be, provided myself, my children, and my parishioners, are never found in connection with associates more unworthy or more pernicious.

LETTER VI.

THE OPINIONS OF JUSTIN MARTYR NOT TO BE CONFOUNDED WITH HIS TESTIMONY.

My Dear Sir: In relation to Justin Martyr, it remains for me to notice your attempt to disparage his competency as a witness *by confounding his opinions with his testimony.*

In doing this, you have in several instances attributed to him error, when, according to my apprehension, he was entirely ignorant of the charge.

You say of his opinions in general, "Doubtless his doctrinal views were deeply colored with the philosophical notions in which he was steeped to the lips." His entire Apology I have read most carefully in reference to this very accusation, and yet I am able to discover very little or any trace of the tinge which you assert his former philosophy imparted to his conceptions of revealed truth. On the contrary, as we learn from Eusebius, one of Justin's books was written expressly for the purpose *of refuting the opinions of the Greek philosophers;* while Justin himself, in the twenty-seventh section of his First Apology, expressly rejects the Stoic philosophy.

But you refer to several expressions of his, in order to sustain the position you take against him.

1. Justin "believed that Jesus Christ was to be worshipped only in the '*second place*' and '*after* the eternal and unchangeable God': that he is only 'the principal power AFTER God the Father.'" (§§ 16, 41.) In all this, Justin does not affirm that the *nature* of the Son is in any way inferior to that of the Father, but all he asserts may be the simple fact, that in the New Testament the inspired writers, when speaking of the three persons of the Trinity, mention the Son in the "second place." Thus our Saviour himself, in sending his apostles to make disciples of all nations, commanded them to baptize "in the name of the Father and of the Son," in this way "giving the second place" to the Son. After the same scriptural model we say in the Catechism, "We believe *secondly* in God the Son"; while in the Te Deum, and everywhere else in our Liturgy, we worship the Son, in the "second place" or order, or "after" the Father, in reference to the succession of time in which we offer our worship. In this instance, then, there is in Justin's language neither Greek philosophy, nor heterodoxy, but simple conformity to the scriptural form of presenting to us the three persons of the Godhead.

2. Justin "believed that the Son is 'the Word, or *Reason,* of which *all men were partakers.*'" (§ 61.) The note of the translator on this expression of Justin's leads me to suspect that the word Reason may have been added by the translator in order to explain what he supposed was the meaning of the term Word—a suspicion fully confirmed when I refer to the original Greek. If this addition was made, and so it seems it was, then we may reject the explanation, and the words of Justin will be parallel to those of St. John: "This is the true Light that lighteth every man that cometh into the world." At any rate, I must know more of the true meaning of the passage before I can allow that the author uttered a false statement with regard to the character of the Son.

3. Justin "assimilates the Christian doctrine to the views held by the Greek philosophers." (§ 28.) What if he does, *in the particulars which he mentions?* He merely states that the Platonists, Stoics, and the Greek and Roman poets and philosophers, held some opinions which are similar to certain truths believed by Christians. Is it not a fact? If so, where is the harm in Justin's saying so?

4. Justin "states some of the prophecies of Christ were delivered *five* thousand years before his advent." (§ 39.) The note on page 166, Standard Works, vol. iv., is a very good explanation of this apparent mistake of the Martyr: "It is probable that the numbers here have been altered by an error of a transcriber." It is by means of this supposition alone, that we are able to reconcile many conflicting statements in the books of Kings and Chronicles, and shall we not deal as leniently with Justin as we do with the sacred writers? Then again chronology had not been studied and settled in Justin's day, as it has since, so that if transcribers have committed no mistakes with his memorials, he being not an inspired man, employed the best means of chronological information within his reach. I said that in his day chronology was not settled as it is now. But is it even now absolutely settled? Some things therein doubtless are, but what are we to say of the *age* of the world as given by the Bible, when the Hebrew, the Greek, and the Samaritan Old Testaments differ in this respect several hundred years? I think Justin and his chronology may be dismissed from the court, as a true bill cannot be found against them.

5. Justin "applies to Christ Gen. 49: II., and to show how the expression 'binding his colt to a *vine*,' was fulfilled, he informs us, that the ass's colt, which Jesus sent his disciples to bring to him, was actually *bound to a vine!*" (§§ 40, 41.)

The connexion between the 10th and 11th verses of Gen. 49 is such that the 'binding' may, to say the least, be as naturally referred to Shiloh as to Judah, so that on grammatical grounds Justin may not be wrong in applying the latter verse as well as the former to Christ. This application of the verse Rosenmuller mentions as one adopted by Christian interpreters, and even Henry approves of this explanation, when he thus comments: "In Christ there is plenty of all that which is nourishing and refreshing to the soul, and which maintains and cheers the divine life in it; in him we may have wine and milk, the riches of Judah's tribe, without money and without price." So, in substance, Adam Clark, and Hale, quoted by him; also Scott allows that the passage may be referred to our Saviour.—Likewise, A. Fuller, who thinks that Isa. 55: 1, may allude to Gen. 49: 11. The assertion of Justin, that the ass's colt, for which our Lord sent his disciples, was bound to a vine, I presume neither yourself nor any other man can ever *disprove.* After all, as I do not claim either inspiration or infallibility for Justin, or for the Christians he represents, I may freely allow, that to my mind not a little that he says on the passage appears fanciful and unwarranted.

6. Justin "erroneously ascribes to Moses, what Moses never wrote." (§§ 43, 56.) The Martyr oftentimes, no doubt, quoted from memory; and as memory in him, as in all other men, was treacherous, he sometimes quoted amiss. But such a common infirmity of our humanity deserves not to be pronounced an "error."

7. Justin "interprets the 'government' in Is. 9: 6, which 'shall be upon his shoulder' to mean 'the power of the CROSS, against which (Christ) *placed his shoulder* when he was crucified."—(§§ 45, 72)

That our Lord placed his shoulder against the Cross when he was crucified, is a fact which cannot be denied. But the word Cross has a twofold meaning: one literal, the other spiritual: the one indicating a wooden instrument of torture and death; the other, the meritorious sacrifice of the Son of God offered upon the literal Cross. By the power of the Cross, I understand Justin to refer to the sacrifice, and not to the wooden instrument; and if this is his reference, then has the Cross power indeed, for St. Paul declares, that by it, we are crucified unto the world, and the world unto us. Respecting the passage in Is. 9: 6, Justin says, "This is a prophecy of the power of the Cross," thus asserting that the government the predicted child would wield, would be by means of his powerful Cross. How does this differ from our Saviour's own words, "If I be *lifted up* from the earth, I will *draw* all men to me"?

8. "The passage, 'I have spread out my hands unto a disobedient and gainsaying people,' Isaiah 65: 2, which St. Paul, in Rom. 10: 21, regards as a rebuke to the stubbornness of the Jews, Justin says was fulfilled when '*the hands of Jesus were stretched out,* at the time he was crucified by the Jews who spake against him.'" [§45.]

In the section to which you refer, Justin is quoting several prophecies: first he cites that in Isaiah 65: 2; then Isaiah 58: 2; and having made these citations from Isaiah, he thus proceeds: "In *other* words he" (Jesus) saith by *another* prophet, 'They pierced my feet and my hands,' &c. Having thus quoted Ps. 22: 16, he then comments: "Now *David* [not Isaiah] the king and prophet *who said thus,* suffered now of these things; but the hands of Jesus Christ were stretched out, when he was crucified by the Jews, who spake against him, and said that he was not the Christ: for as the *prophet said* [here referring to Isaiah as first cited] they in derision placed him upon a judgment-seat, and said, 'Judge over us';" thus 'gainsaying' and deriding him. It appears to me that taking Justin for his own interpreter, we cannot justly affirm that he applies Isaiah 65: 2, to the *crucifixion* of our Lord, since he *contrasts* his sufferings with *David's* exemption from suffering, thus *excluding* Isaiah from his comments; and moreover, refers Isaiah 65: 2, to the proceedings in the hall of Pilate. But had he not expressly limited his comment to one whom he places in contrast with *David,* the connection of *thought,* which ought to determine the *real reference,* is plainly between the comment and the *Psalm,* and *not* as you suppose, between the comment and the prophet.

Justin "magnifies the *sign of the Cross,* observing 'how *impossible* it is that *anything* in the world should be *regulated,* or any mutual intercourse carried on, *without employing this figure*'; instancing the masts and yards of vessels, the plow and other implements of labor, and even the human figure, with its erect spine and outstretched arms!" [§72.]

Very rectilinear and rectangular geometry certainly: and I suppose the fact cannot be gainsayed, that nothing in the world can be regulated or carried on, unless straight lines are made to cross each other. Justin truly says, "The Cross is the greatest sign of his [Christ's] might and dominion"; for the Cross is a sign of his efficacious sacrifice, by which alone our sins are cancelled and our souls crucified from sin; and then the Martyr with great simplicity informs us that we can see crosses, or right lines crossing each other, in every thing: but further he saith not, and therefore that he makes any superstitious or any dangerous application of these facts I cannot discover.

10. Justin "says that they who, under the sanction of human laws, *marry again,* are sinners." [§18.]

The Martyr quotes Matt. 5: 28, "Whosoever shall look on a woman to lust after her," &c., and also Matt. 5: 32, "Whosoever marrieth a wife that is put away from another man, committeth adultery": and then thus remarks, "*Hence* they who, under the sanction of human laws marry again, and they who look on a woman and lust after her, are sinners in the sight of our Master." Plainly his decision with regard to the sinfulness of second marriages is not a *general* one, but a decision *limited by the conditions he himself has mentioned: a second marriage when the wife had been put away by a former husband.*

11. Justin "puts forth the legend about 'the seventy' being shut up in different cells, by Ptolemy, to translate the Scriptures, as real verity." [§38 and note.]

I will transcribe Justin's words relating to Ptolemy's obtaining the Jewish Scriptures.

"When Ptolemy, king of Egypt, was forming his library, he heard of prophecies in the Hebrew language, and sent to Herod [Eleazer] who then ruled over the Jews, desiring that the books of the prophecies might be sent to him: and the king sent them written in their aforesaid Hebrew language. But since what was thus written in them could not be understood by the Egyptians, he again sent, and desired him to send men to translate them into the Greek language. This being done, the books have remained with the Egyptians even to this day; and they are also with all the Jews in every place."

There is nothing here about "the seventy," nor "the cells," though in a work *ascribed* to Justin, there is. There is then some doubt, so I perceive in Murdock's Moshiem, whether Justin ever "put forth the legend about the cells and the seventy." But allowing that he did, he has in common with *all* the Christians of his time, yielded to the temptation in their disputes with the Jews, of believing a very silly story. The reputed translation took place two centuries before the Christian era, and was therefore a transaction about which the early Christians could have no personal knowledge, and as Philo, *the Jew,* records the wonderful exploit, we may cease to marvel that the disciples of Christ, who were not infallible, who were ignorant of translations, and also lived in an age of miracles, should too readily believe his plausible account.

I have thus examined the *eleven* exceptions you make to the opinions of Justin, and having striven to canvass them with candor and impartiality, I ask, Do these opinions deserve to be pronounced, as you pronounce them, "puerilities and errors"? It is not certain that he has misapplied a single passage of Scripture, though he seems to be rather fanciful in the carrying out of the application in a single instance; while in all the other cases where he is mistaken, he is misled, not by his judgment, or by his imagination, but by the sources of information which were the best any man of his time could command.

The opinions then of Justin are not as erroneous as you endeavor to make them, and consequently his competency as a witness, so far as this could be affected by the erroneousness of his opinions, remains uninjured.

But as I do not depend upon the opinions of Justin, why should I have gone into an examination of his views, to which you object? Simply, to show that upon *your own ground,* there is *very much less* reason for disparaging his testimony than you maintain. What if Justin was as fanciful and erroneous as you pronounce him to be, I might still inquire with Archbishp Wake, Is a man *out of his senses* because he is out of his judgment? I appeal to Justin as a witness to certain facts, and having employed him as such, I have not necessarily anything to do either with the falsity or the correctness of his opinions. When he wrote his description of the manner in which the Sacraments of Baptism and the Lord's Supper were administered in his days, he had been a Christian for at least *five-and-twenty years;* and as he had eyes he must have known what he saw, and as he had ears he must have also known what he heard, whenever a person was baptized, and whenever the holy Communion was celebrated. For this knowledge, which he obtained from the evidence of his senses, I inquire; caring not, in this connection of the argument, what his own views were concerning the two Sacraments. This knowledge of his, derived from the testimony of his sight and hearing, I wish to consider anew; but as this investigation would extend my present communication to an undue length, I must here conclude, by assuring you that I am as ever, Yours,

Very truly and affectionately.

To be continued.

For the Churchman.

Pantheism and the Church Review.

Mr. Editor:

The article copied from the *Gospel Messenger* into the *Churchman* of Aug. 9th, touching the charge of *Pantheism* made against *Wilberforce on the Incarnation,* in the last number of the *Review,* is deserving of more than a passing notice. Though I do not conceive that we have the right to call an Editor of a grave Quarterly to account for every thing upon which we may differ, nor that it would ordinarily be expedient for him to turn aside to answer anonymous correspondents of the lighter hebdomadals, the present case seems to justify a departure from the common course, and as this is not a common case I may be pardoned for calling the attention of the Editor to certain facts which, in the present instance, give us an unusual claim upon his attention.

A learned and grave book, approved by sound and grave men of one school, censured by the ablest and most learned men of another school is charged with being "essentially Pantheistic" in its teaching and tendencies, though the work had before escaped that charge, from its acutest critics. In what this Pantheism consists, the learned Editor has not informed us, and therefore we are in doubt. Having read Wilberforce carefully, admired him greatly, and believed him partly, without discovering the *essential Pantheism,* I desire to call attention to a few points which seem to me to lie at the foundation of the theory which Wilberforce has adopted, in order to inquire which of them, or whether all there furnish ground for the charge. And I trust that the Editor will in some way point out the "*essential Pantheism*" of a book which upon his view must be filled with a subtle and mischievous poison, so successfully concealed as to elude the attention of multitudes skilled in philosophy, science, and religion.

Proposition 1. The fundamental position of Wilberforce is, that the *whole* race of man was so included in the first man Adam, that every individual partakes of the nature of Adam, as it existed in him subsequent to the fall, so that all partake of the same *humanity* as Adam. Is this Pantheism?

Proposition 2. His second fundamental position is, that the humanity which fell in the first Adam, was redeemed in CHRIST, the second Adam; that the powers, capabilities and blessings lost in the fall, were recovered in the redemption, and that it is literally and strictly true, that *as in Adam all die, so in* CHRIST *all are made alive* Is this Pantheism?

Proposition 3. Wilberforce also teaches, that the union of the Divinity and humanity in the person of CHRIST, called into existence a principle of Life—a *Divine-humanity,* which is to be in the Christian, the germ of his *Christian Life,* in like manner as the common humanity received from Adam is the germ of our common Life. Hence he supposes that it may be truly said of those who have received this DIVINE-HUMANITY, *that* GOD *dwells in them, and they in* GOD, and that the fountain of this *Life is hid with* CHRIST *in* GOD. Is this Pantheism?

These are the essential, the fundamental principles of Wilberforce, as I understand him, and it seems to me that whoever pronounces them Pantheistic will find it a difficult matter to screen St. Paul, and St. John, and St. Peter, and the Saviour Himself from a similar charge. Whether the mode of illustration and defence adopted by Wilberforce is, upon the whole, the safest or the best, is a distinct question from that of Pantheism. If he has inadvertently fallen into Pantheistic modes of reasoning in illustrating sound principles (which I do not see), that does not make him *essentially* Pantheistic. We desire to be enlightened upon the subject.

The Editor will allow us to say, that he does not seem to have the balances so continually even, as to enable us to ascertain precisely what he means; and therefore the unlearned and inexperienced have double need of an exposition that will relieve them from all uncertainty and doubt.

The *Review* for January 1850, says, and we suppose the article to be editorial (p. 597), "We have seen no work recently issued from the English or American Press which is so sure to produce a deep and permanent impression in the Church. It is not, strictly speaking, a popular book; but it is one which will be studied, and pondered by earnest and thoughtful minds; and it is one which will, to a considerable degree, mould and establish opinion. It is a book which never could have been written except at the present day, and is adapted to the present state of religious doctrine throughout nominal Christendom. It is thoroughly a learned book."

After giving an account of the topics treated in it, he says:

"On these great subjects, involving numerous points, concerning which there is some diversity and more looseness of view, Mr. Wilberforce writes with great clearness and compactness" (pp. 598–99). "Beyond dispute the work is full of deep realities; one which we earnestly commend to all thoughtful Christians."

In all this, save the "clearnese and compactness" of Mr. Wilberforce, my judgment coincides.

The Editor in the same article says:

"There is one respect in which we feel bound to remark upon Mr Wilberforce's book. He has looked at the Incarnation objectively, in connection with a certain theory; a theory which in our judgment, he has pushed quite too far; and which, as our readers will perceive, has certainly involved him in *conclusions* which are by no means to be received." [p. 597.]

This theory as stated by the Editor is, that the "manhood," "the sanctified humanity" of CHRIST, is "the principle of Life to the whole renewed family." In other words, the theory of Wilberforce, against which the Editor objects, is the same as the third proposition above mentioned; but yet he gives us no intimation that this is Pantheism.

It would not be surprising to see a Pelagianizing Puritan, who regarded Christianity as a mere outward scaffolding or support, by means of which man might raise himself to heaven, objecting to a view that imparted to man any internal principle of Life and action, nor even to see him mistaking that for Pantheism; but we are surprised when we hear churchmen talking in this way, or falling into a similar mode of reasoning. In reference to this last point I would inquire—

1. Whether we are to suppose, that the grace that renews the soul is something within, or without the soul? Whether it is something which communicates Life to a dead body; or, which merely warms into action dormant Life in a living body?

2. If it be something within the soul, is it the HOLY GHOST Himself, dwelling in the soul, or something which He imparts to us, from CHRIST?

3. If the HOLY GHOST imparts nothing to us but His own presence, what did the early Christians mean by calling themselves "Theophori" and "Christophori"? And what did St. Paul mean by saying that we are "co-buried," "co-crucified," "co-risen with CHRIST"? Or, what is the meaning of the language, "I live, yet not I, it is CHRIST liveth in me"?

That I have not mistaken the point of the Editor's objection, is evident from what he has said in other places. In a notice of *Wilberforce on Baptism,* in *Review* for July 1850, p. 312,

"We see that he follows up his favorite theory, that the *humanity* of CHRIST is the principle of our regeneration."

And yet he says:

"The treatise of Mr. Wilberforce is a most valuable book." [p. 312.]

And again in January 1851, p. 630, he says:

"We feel the strongest objections against certain points in his theory, points which have not been grasped in any of the censures which have fallen under our notice; and yet we feel bound to say that portions of the work, especially the opening chapter, are written with great ability, and he must, we think, be either a very great man, or a very small one, who cannot read them with profit."

But even here the charge of Pantheism does not appear. But in July 1851, p. 308, we are told that "its primary and radical evil is its *essential Pantheism.*" And he adds, "That German Philosophy underlies Wilberforce's whole structure is undeniable, and was noticed at the first glance by some of our best German scholars." [p. 308.]

Whether "German Philosophy" and "Pantheism" are to be regarded as identical does not appear. We are left altogether in the dark, therefore, in regard to the nature of the censure passed upon Wilberforce's book. We wait for light.

DILUCULUM.

For the Churchman.

"Bowing at the Name of Jesus."

Mr. Editor:

Having read in your last number those remarks headed "The Pastoral Letter of the Rev. C. M. Butler, D. D.", I have been induced to take up my pen in a further vindication, not wholly my own, of that decent and orderly old custom of "Bowing at the Name of Jesus," when mentioned in the Creed. It might seem superfluous after the able criticism already made, but you will not think so, when it is considered that the occasion given by the Rev. D. D. is the index to, or the breaking out of, a spirit, sadly prevalent, of Letterism, by which I mean a gross reception and understanding of phrases and actions which, for all ignorance, do contain certain great principles, and are, as it were their embodiment, with the destruction of which the principles themselves will generally fail to be recognized. And though my heart were not within me to speak its own language, nevertheless I submit to superiority and will merely transcribe the words of another, hoping the "honest indignation," in them expressed, may tend not only to retard, but in a degree to blight the rank growth of that deadly weed, a *mere letter*-abiding spirit. Furthermore I would propose this grave question, why do we not kneel at every mention of the name of Jesus? for it says in the Bible, "At the name of Jesus every *knee shall bow*"; and this question I propose to any one who can say, "I do not see a reason or a propriety in its (the custom of bowing in the Creed) continuance, and therefore do not myself conform to the custom, which is indeed far from being universal. I cannot recommend the practice."

The extract I subjoin is an appendix to these words found on page 190 of "The Churchman's Manual, by the Rev. Benjamin Dorr," namely: "There is a general practice in our Church, founded on ancient usage, of bowing at the name of Jesus, in the Creed; a very decent and proper custom, probably suggested by that expression of St. Paul, 'that at the name of Jesus every knee shall bow.'" Phil. ii. 10.

The appendix is as follows: "It were much to be desired that so decent and proper a custom more generally prevailed in our Churches, and that not only the *minister,* but the *whole* congregation, would thus express their reverence for that great and glorious name, before which angels bend in adoration and awe. But as there are, doubtless, in some minds, strong prejudices against this custom, and as it has been oftentimes censured and condemned by those who were at no pains to understand its meaning, we would here present the reader with an eloquent and forcible speech on this subject, made by Sir Edward Dering, in the House of Parliament, in the reign of the unfortunate Charles I., when the Puritans held the ascendency, and "the root-and-branch men" were endeavoring to subvert, pull down, and destroy, everything which the Church loved and venerated, and "opposing whatever interfered with their progress." In those days of fanaticism and misrule, Dering at first was among the most violent of the disorganizing faction. He even 'brought in a bill for the abolition of bishops, deans, and chapters,' and supported the Puritans in their wildest schemes of reform; but, 'by God's grace, he returned to a better mind,' and fearlessly opposed that torrent which threatened the Church and nation with ruin.

'The Puritans,' says Southey, 'finding themselves masters of a thin house, passed a resolution that the communion-table should be removed from its appointed place, the rails which enclosed it pulled down, and the chancel levelled, and that no man should presume to bow at the name of Jesus, Sir Edward Dering, who now on all occasions stood forward in defense of the Church, opposed this last infamous decree with great feeling.

'Hear me,' said he, 'with patience, and refute me with reason. Your command is, that all corporal bowing at the name of Jesus be henceforth forborne.

'I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not fit and competent judges in doctrinal determination. The theme we are now upon is a sad point. I pray you consider severely upon it. You know there is no other name under heaven given among men, whereby we must be saved. You know that this is a name above every name—Oleum effusum nomen ejus; (his name is as ointment poured out) —it is the carol of his own spouse.

'The name is by a father styled mel in ore, melos in aure, jubilum in corde; (honey in the mouth, music in the ear, joy in the heart) this is the sweetest and the fullest of comfort of all the names and attributes of God, God my Saviour. If Christ were not our Jesus, Heaven were then our envy, which is now our blessed hope.

'And must I, sir, hereafter do no exterior reverence, none at all, to God my Saviour, at the mention of his saving name Jesus? Why, sir, not to do it, to omit it, and to leave it undone, it is questionable, it is controvertible: it is at least a moot point in divinity. But to deny it, to forbid it to be done! take heed, sir! God will never own you if you forbid His honor. Truly, sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution.

'I may, I must, I will, do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name Jesus. And if I should do it also as oft as the name of God, or Jehovah, or Christ, is named in our solemn devotions, I do not know any argument in divinity to control me.

'Mr. Speaker, I shall never be frighted from this, with that fond shallow argument, 'Oh, you make an idol of a name!' I beseech you, sir, paint me a voice, make a sound visible if you can. When you have taught mine ears to see, and mine eyes to hear, I may then, perhaps, understand this subtle argument. In the mean time, reduce this dainty species of new idolatry under its proper head, the second commandment, if you can; and if I find it there, I will fly from it ultra Sauromatas, any where.

'Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? take heed, sir, and let us all take heed, whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism!

'In a word, certainly, sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven; for these are corporal bowings, and my Saviour shall have them at His name Jesus.'—[Southey's 'Book of the Church,' vol. ii. page 372." Yours,

CHRISTOPHILUS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 30, 1851.

Rubrics and Usages.

There is a class of writers in the Anglican Church, whose motto seems to be that "they know nothing" and that their ecclesiastical rulers have always been in the same predicament. Those who got up the famous judgment in the Gorham case tried to make it appear that her most solemn services were ambiguous and unmeaning. A writer in the last number of the *Quarterly Review* (for July) endeavors to prove that the Rubrics of the English Prayer Book are in the same category. If this be so, it must be confessed that the fact is very discreditable to the acumen and learning of those who framed these directions, and that the Church has been much to blame for having suffered them to remain in this uncertain condition for 300 years; while she has compelled the clergy to vow to observe them again and again. She has several times revised the Prayer Book, and yet has been too blind to see that the order for conducting the public worship was so confused and contradictory as to be unintelligible!

We must let our readers into a little secret, however, and that is that the object of the writer in the Review is to show that a certain rubric in the Communion Service of the English Church is not obligatory or precise BECAUSE *he does not like it.* Therefore with the ingenuity of an old Bailey practitioner he tries to find flaws in every rubric, and render the whole a mass of inconsistency. In like manner, it was the object of the Judicial Committee to keep an unworthy clergyman in the Church, not to decide the question before them fairly according to the rules of law, grammar and logic. Our reviewing friend not being able to say as did the Judicial Committee, STET *pro ratione voluntas,* must not expect the same deference to be paid to his authority.

The Rubric referred to stands as follows in the English Book:

"Upon the Sundays and other holy days, (if there be no Communion) shall be said all that is appointed for the Communion until the end of the General Prayers *for the whole state of Christ's Church Militant.*"

Now certainly this seems to us plain enough, and if the *will* existed to comply with the rule, we make no doubt the practice would conform to it.

What reasons then are offered why it should not be complied with?

1. It is an unauthorized lengthening of the Service, and the Church Militant Prayer becomes almost tautologous when used with and after the Litany.

That it is "unauthorized" is a mere *petitio principii*—the Church on the contrary authorizes and expressly enjoins it. It does not lengthen the service *ten* minutes or even *five,* and being in a different form from the Litany it would not be "tautologous" even if identical in meaning and containing the same petitions. But the Litany contains no offering of alms and oblations, and no commemoration of the faithful departed.

2. There is no need of the Offertory, because it was intended originally for the benefit of the poor, and the Poor Laws superseded the "poor man's box."

Here we have the notion of a mere establishment man who thinks that an act of Parliament does away with the Christian duty of alms-giving. Do the Poor Laws really make so adequate a provision for the poor, that the rich and prosperous are freed from all care for their state? We doubt it much. Still if the poor are so favored by these delightful provisions for their temporal and spiritual good, there are many other objects of a Church character to which the Offertory proceeds may be properly applied, as missionary, church building, and the like, so that the amount collected, even if it were millions would not be superfluously bestowed.

3. This Rubric is inconsistent with a previous one, providing that "*when there is a communion* the Priest shall place the bread and wine on the table; after which done, he shall say."

What a logical mind and far reaching perspicacity, the reviewer possesses? Because the Church provides for two different cases in different ways and in different rubrics, therefore they are "inconsistent."

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* B. I. Cent. II., Part 1, c. 1, § 3.

† Standard Works, IV. pp. 44–51.

‡ B. 4, Chapters 11, 12, 16, 17, 18.

Such are the *arguments* alleged by this learned ritualist to excuse the scandalous violation of this plainly worded rubric by so many clergymen of the "Establishment." And then he calls this violation "a long continued usage," and argues that it is to control the Rubric. It has only grown up in some parishes through the negligence or wilfulness of the parish priests, is condemned by the most able ritualists of present and former days, and is testified against by the observance of the rubric in other churches, whose clergy have been more mindful of their duty.

The learning and competency of this writer may be further estimated when we find him contending that *Deacons may pronounce the absolution !*

He is successful in shewing that in determining *Easter* the astronomical full moon differs from the ecclesiastical full moon in some years, but this arises not from the ambiguity of the *rubric,* but from that of the *rule of calculation,* and yet he tries to make this a parallel case with the rubric above quoted.

He is successful in showing that it is difficult to ascertain what "ornaments were in use in the second year of Edward VI," and what vestments are to be used, e. g. copes, albs, &c.; yet here again when the facts have been determined, there is no ambiguity in the Rubric. Whatever they are, they are to be used, and the author shows much research in determining this point.

Another specious argument is this, in substance: that because the rubrics do not prescribe particularly every point relating to Divine worship in church, and some things have to be left to usage, when not inconsistent with the rubrics, but in corroboration of them, therefore the vicious usages of modern times may be used to override their express directions. Of course he must know better, and would argue better too, if not for his private motive.

It is much to be lamented that such a crude and fallacious article should find its way into this influential periodical, because being plausible and well adapted to act upon the popular mind, it renders more difficult the restoration of discipline and order in the Church of England; and this defect is driving many sincere and pious but weak and impatient souls from her fold. A Church which has no doctrine and no discipline as some of her highest authorities represent, cannot command due respect and obedience.

BAPTISMAL REGENERATION. We render our sincere thanks to the author of the letters on this important doctrine, which appear in part in this week's number. They will be concluded in our next. We devote a large portion of the paper to them, on account of their value, and with the author's consent. They will repay a diligent perusal, and should be carefully preserved for future reference.

Foreign Intelligence.

We are without later advices than those received by the *Canada.*

Among the 25 names appointed on the French *Committee of Permanence,* the most prominent are those of General Changarnier, and MM. Berryer, Didier, and De Melun. There is not a Montagnard on the commission; *eleven* are Buonapartists and *ten* Legitimists.

The Parisians had been agreeably occupied by the fetes and reviews given in honor of the visit of a detachment from the Committee of *Exhibition,* including the Lord Mayor of London, who is quite a lion in respect of the honors paid, though in character retiring, and in person no ways remarkable.

The imposition of two new taxes, though light, has occasioned fresh murmurs among the population of Rome. The stringent form of the new penal bill has also caused some uneasiness in the Papal Government. It is said that the French have notified the Pope, that as they cannot withdraw their troops without discredit, so they cannot remain without taking steps to secure to the Roman people a better government.

Lord Arundel has been returned for Limerick without opposition. The Popish Bishop and clergy in that city took the most active part in the election. In fact, judging from the frenzied language of the Papist journals, the question who is the Sovereign, the Queen or the Pope, will soon have to be tried, not only in a legal, but still more summary manner. The "Tablet," one of the most crazy in the set, says the Papists must demand the repeal, not only of the bill just passed, but also of the restrictions in the Emancipation and Settlement Acts, requiring that the highest law officers must be Protestants, as also the *Regent,* and the *Sovereign* !

A letter of Mr. Gladstone, exposing the atrocities of the King of Naples, has excited much attention in England and on the continent. A German paper had been seized for publishing extracts from it.

Among the various plans for the extension of the English Episcopate, one which has been recently proposed in the church papers deserves attention. Its main features are as follows: to create 26 new bishoprics, making 54 in all: to equalize more thoroughly the incomes, having

1	Archbishop, Canterbury,	at £10,000	per annum.
1	" York	7,000	"
2	Bishops, London and Westminster,	each 5,000	"
3	"	" 4,000	"
15	"	" 3,500	"
30	"	" 3,000	"
1	" Sodor and Man,	2,000	"
1	" St. Heliers, Channel Isles,	1,500	"

Making the whole expense £185,000 a year. The present revenues of the Episcopal Sees would readily admit of this. The scheme to be carried gradually into effect by creating new bishoprics as vacancies occur on the present bench.

It is reported that the good example of the Diocesan Synod of Exeter will be followed in the Dioceses of Chichester, Oxford, and Bath and Wells.

We learn from the "*Church*" that the Bishop of Quebec held a Synod in that city on the 2d and 3d of July last—the chief subject before them was the question of the Clergy Reserves. Of the clergy, 34 were present, having parochial charges, and two otherwise employed. Of the Laity 45 attended as delegates from the different parishes. Resolutions were adopted protesting against the alienation of the Reserves as a violation of the Constitution, an infringement of vested interests and a gross deprivation of means provided by the munificence of the imperial government for the extension of religion, the preaching the Gospel to the poor, and supporting the Christian Ministry. The Church says:—

"As was the case at the corresponding Toronto Convention, God's Holy Spirit appeared to regulate the deliberations. No feverish contentions marred the solemn harmony which prevailed, and each resolution was passed without a single dissentient or protesting voice."

The Archdeacon of Durham on Convocation.—The Venerable Dr. Thorpe, Archdeacon of Durham, in his Visitation Charge, delivered last week, observes:

I have ever advocated the revival of Convocation, and I ventured some years ago, in 1838, to call your attention to the subject. I see no reason to abandon the opinion I then entertained. The objections to this course seem to me to be founded in fear, or in something less excusable; in fear of the freedom of debate, of the collision of intellect and opinion, the loss of power and authority; or in a desire, perchance, neglectful of her divine mission, to keep the Church in the degraded position of a mere instrument of discipline at the bidding of the civil power, in bondage alike inconsistent with her place, her prosperity, her usefulness, and her peace. And what are the consequences, but the loss of that influence which has ever been beneficially exercised in the way of peace and order and advancement; and the prevalence of divisions which threaten the disruption of the body itself; divisions which might have been restrained or healed by timely and free discussion, or by Church authority legitimately exercised in Convocation. Be this as it may, the general feeling is against us; nor are we yet agreed among ourselves; and though I firmly believe that without this concession the separation we deprecate will, of necessity, ensue, I would not ask at present what will be refused or gained only by an unseemly struggle. I would not hasten matters, but await patiently the advance of better sentiments and sounder views; assured, that as all other religious communities of which we have ever heard enjoy their deliberative assemblies, so also to this branch of the Church, whether in happy and useful connection with the State, or sundered, independent, and in poverty, time will give the Convocation.—Synods may be brought into earlier action. Visitations such as this, though not in their nature Synods, may be easily made to act as Synods, for business with free discussion. It is felt that the work we ought to do together is ill done in sections and apart, on platforms and in Committee-rooms. Men of sober minds are impatient of the ebullition of party violence and the other irregularities they engender. They desire the opportunities of free, quiet, and regulated debate; and the effect will be to moderate extreme opinions, and to produce an union of hearts and purpose and action, to which we are at present strangers, and which under no other system we can expect to enjoy.—*John Bull.*

SCOTTISH CHURCH INTELLIGENCE. — *Dunbar v. Skinner.*—This case, which was set down to be tried before a jury on Thursday next, has been compromised, and withdrawn from the roll. It was an action for defamation, in which the Rev. Sir William Dunbar claimed damages to the extent of 5,000£., from Bishop Skinner, for having, at a meeting of the Synod of the Clergy within the diocese of Aberdeen, pronounced a sentence, excommunicating the Rev. Baronet, declaring that "all his ministerial acts are without authority, as being performed apart from Christ's mystical body," and solemnly warning "all faithful people to avoid all communion with the said Sir William Dunbar, in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatenings denounced against those who cause divisions in the Church." The claim for damages is said to have been settled on the payment of 1,300£., with 200£. towards the legal expenses connected with an appeal to the House of Lords.—*Id.*

New Publications.

MEMOIR OF THE REV. EDWARD BICKERSTETH, late Rector of Watton, Herts, by the Rev. T. R. Birks, M. A., Rector of Kelshall, Herts, with an introduction by Stephen H. Tyng, D. D. 2 vols., pp. 816. Harpers, New York. 1851.

These two volumes contain a very full, and we may presume, an accurate account of the life, character and opinions of this distinguished English clergyman. It is made up in a great measure from his own journals, letters, and other writings, and the narrative is well connected with them. We find much devotion, and piety, but little attachment to the distinctive doctrines of the Church of England. He at first was connected with a law office, but actuated by an ardent and enthusiastic spirit, he resolved to devote himself to the ministry. Some difficulty was felt at first, even by Dr. Bathurst, the Bishop of Norwich, a decided Latitudinarian, on account of the very inadequate learning of Mr. Bickersteth, but the scruples of the prelate were at length overcome. His associations and mental bias while a layman were evidently much with the Dissenters, and they were not less so after his ordination. In proportion as Church principles revived and were enforced with vigor and success, did the opposition of Mr. Bickersteth increase in animosity. He took his stand with the most radical of the Church of England Reformers, and made them the standards of sound doctrine and church order. It is not strange, therefore, that he believed that the earlier Tracts for the Times would lead to Popery, or that he confounded all the writers of those Publications in one undiscriminating censure, as more or less the advocates of its errors. He warmly espoused the cause of Dunbar and Drummond, and the other Scotch schismatics, against the apostolic authority of their Bishops, and seemed utterly unable to perceive the heinous sin of which they were guilty in rending the body of Christ. In his later days he was a favorer of the *Evangelical alliance,* and other Quixotic schemes for the propagation of Christianity in opposition to the authority of the Church. With these defective views of Church discipline and religious doctrine, his career is rather a beacon to warn than a pattern to follow. In these volumes, therefore, we may admire his zeal and his piety, his laborious efforts as a Christian minister, the purity and holiness of his private character, and the fidelity with which he preached the Gospel and discharged his ecclesiastical duties as he understood them. We may even admire the unshrinking conscientiousness with which having formed his religious principles of faith and action on a narrow and imperfect basis, he strictly carried them out, and let no worldly considerations divert him from what he considered his duty. The same conscientious zeal and spirituality should actuate those who profess a sounder theory of Churchmanship, and deeper and more primitive views of Catholic Truth.

"Unto whom much is given, of them shall much be required."

These volumes have been issued in a very neat style by the publishers.

POEMS BY A PRIEST, (Published for subscribers.) King & Baird, Philadelphia, is a small volume of fugitive pieces written on different occasions, by a Presbyter of Maryland, and possessing much poetical merit. Attachment to the Church and reverence for its order and services are felicitously combined with warmth of devotion and Catholicity of feeling. If we do not mistake, some of these effusions have appeared in the *Banner of the Cross* and other periodicals. The present volume has been published for the laudable object of aiding in the completion of the Tower of Saint Peter's Church, Salisbury, Md., with a lantern and spire.

TRAVELS AND ADVENTURES IN MEXICO, by Wm. W. Carpenter, late of the U. S. Army. Harpers, New York, 1851, pp. 300, affords a seasonable warning to those whose appetite is for war and carnage. He was early made prisoner, and did not share in the triumphs of the American arms at *Buena Vista* and *Mexico,* but endured pretty severe fatigue in journeying on foot from one prison to another, and rough treatment from his exasperated captors. Those who imagine that a campaign is all glory and sunshine had better read this book. It seems a plain unvarnished detail of what the author saw, did, and suffered, and relates many exciting adventures.

THE PRACTICAL ARITHMETIC, by George B. Perkins, A. M., (Appletons), is designed for such institutions as need a greater variety of examples than are given in the Elementary Arithmetic by the same author; the rules are clearly given, and it seems well adapted to the purposes for which it has been prepared.

THE ELEMENTS OF ALGEBRA, designed for beginners, by Elias Loomis, M. A., Harpers, 1851,—is intended as an Introduction for those youths who have completed the study of Arithmetic, and to render the transition from one to the other more easy and natural. The high reputation and great experience of the author, lead us to conclude that he has ably performed his task.

We announce with much pleasure the publication of the second volume of SHAKSPEARE'S WORKS, edited by the Rev. H. N. Hudson, and published by Messrs. Jas. Munroe & Co., Boston. This contains *Measure for Measure, Much Ado about Nothing, Midsummer Night's Dream,* and *Love's Labor's Lost.* The Introductions are very able pieces of criticism, and may be repeatedly perused with increasing pleasure. They determine the probable date of the writing of the play and the sources from which the plot is drawn, and analyse the design and characters. The page is not overloaded with notes, but the difficulties are satisfactorily elucidated, and when necessary the corrections in the text are pointed out. It is presented in an attractive external garb, and shows the good taste and liberality of the publishers.

THE COTTAGE AND FARM BEE KEEPER, by a Country Curate, C. M. Saxton, publisher, New York, 1851, is devoted to the practical management of the Apiary on scientific principles, and appears to be a useful and instructive manual on the subject. It is the first of a series to be issued by the publishers, entitled "The Cottage and Farm Library."

THE NEW TESTAMENT, a literal translation from the *Syriac Peshito Version,* by James Murdock, D. D. New York, Stanford & Swords, 1851. pp. 515.

The Syriac Version here mentioned is probably the most ancient translation of the Holy Scriptures, and Dr. Murdock has done well in presenting it in an accessible form to the English reader. He states in the preface that he has expended four years diligent labor on the translation, and spared no pains to make it as faithful as possible, that it may truly represent the original. In addition to the writings of the New Testament contained in this version, we have two appendices, the 1st containing the divisions of the text in the original as ordered for occasions of public worship, and the Festivals and Fasts in the Church; and the second a succinct and well written account of the Syriac Versions, the Peshito and Philoxenian with others, their respective values and characteristics, various editions, and other matters profitable for the reader. The *second* Epistle of *St. Peter,* the 2nd and 3d of St. John, the Epistle of St. Jude, and the Apocalypse, are not contained in the Peshito, but are taken from the Philoxenian and other later versions. We feel much pleasure in calling early attention to this valuable work. So far as we have examined the translation, it appears to represent correctly the original. Still, as the book has but recently come into our possession, we reserve further remarks till we shall have made a more diligent investigation. Some of the terms, as *Legate* for *Apostle,* sound strange, and certainly do not convey the full meaning.

The book is handsomely printed in 8vo., in clear type, good paper, and a wide double margin. On the inner margin the more important Syriac words and double renderings are given. We are much pleased to see this important contribution to Biblical literature issued in such a creditable manner by this old Church publishing house.

THE RECORDS OF A GOOD MAN'S LIFE, by the Rev. C. B. Tayler. 2d edition. Stanford & Swords, pp. 286.

We are disposed to rank this as by far the best of the author's works. Its teaching on Baptism is sound, and the character of the devoted, self-sacrificing pious country pastor is delightfully drawn, as are the other characters. It is free from the polemic tone and partisan misrepresentations to be found in some of Mr. Tayler's later works; and the peculiarities of his school are not offensively intruded. Its perusal cannot but excite the piety and enkindle the affections of the reader. It is published in a very neat and attractive style.

ULRIC, OR THE VOICES, by T. S. Fay. New York Appleton's, 1851, pp. 189, in 19 cantos, is a pleasing poem, characterized less by power and vigor than by smoothness and sweetness. The power of conscience in repelling evil thoughts and inspiring good resolutions is happily exhibited.

FRESH GLEANINGS, or a New Sheaf from the old Fields of Continental Europe, C. Scribner 1851. pp. 336, is marked by the accustomed vivacity of feeling, descriptive power, and gay good humor of this clever writer. He visits the Channel Islands, a *terra incognita* to American travellers generally, and tells his adventures very capitally. Paris, Lyons, and other French towns, Trieste, and Illyria, with legends of the peasantry, and watery Holland, with its phlegmatic smokers and pretty *yung fraus* appear in turn in our author's cosmorama; and very pretty views they are. It is a nice book for summer reading and country quarters.

WILLOW LANE STORIES BY UNCLE FRANK, C. Scribner, is the first of a series of short tales for children. Judging from the specimen before us, they are well calculated to attract the attention; and good advice in morals and religion is agreeably introduced. It is prettily illustrated.

HARPER'S MONTHLY MAGAZINE for August is an excellent number. The biography of Napoleon by Abbott, and of Arnold by Lossing are full of incidents, and abundantly illustrated. Bulwer's Novel is continued, and Maurice Tiernay, and there are several other tales. The monthly record as usual is full and well arranged.

We have received the *Edinburgh Review,* for July, from Messrs. L. Scott & Co.; also the *Mentor* for August, and the *Sailor's Magazine* for September.

Several pamphlets are before us which demand some notice, and which we shall give as soon as possible. Also several volumes.

Diocesan Intelligence.

WESTERN NEW YORK.—*Bishop De Lancey's Visitations.*—On Tuesday, Aug. 12, at 10 o'clock A. M., the Bishop visited Christ Church, Oswego. Morning prayer was read by the Rev. Mr. Stearns, of Sacketts Harbor, assisted by the Rev. Mr. Horne, of Oswego, who read the first lesson, the Rev. Mr. Bishop, of Fulton, who read the second lesson, and the Rev. Mr. Smith, of Cazenovia, who read the creed and collects. The Rev. Mr. Whitcher, at present officiating in the parish, in the absence of the Rev. Mr. Davenport, read the confirmation preface, and the Bishop confirmed *twenty-two* persons. After morning prayer, the Bishop preached a sermon upon the office and duty of Deacons, and Mr. Albert Wood, of Camden, was admitted to that holy order. The candidate was presented by the Rev. Mr. Thrall, of Camden. Other clergy present were Rev. Messrs. Stanley, of Pulaski, Porter, of Granby, Hodges, of the Diocese of New York, Jerome, of the Diocese of Maine, and Stevens, of Camden.

At 4 P. M., of the same day, at the Church of the Evangelists, Oswego, evening prayer was read by Rev. Mr. Stanley, of Pulaski, assisted by the Rev. Mr. Hodges, of Malone, who read the first lesson, Rev. Mr. Stevens, who read the second lesson, and Rev. Mr. Bishop, of Fulton, who read the creed and collects. Rev Mr. Horne, minister of the parish, read the confirmation preface, and the Bishop confirmed *nine* persons and preached. Other clergy present were Rev. Messrs. Stearns, of Sacketts Harbor, Porter, of Granby, Thrall, of Camden, Smith, of Cazenovia, Jerome, of the Diocese of Maine, and Wood, of Camden.—*Gospel Messenger.*

GENEVA COLLEGE COMMENCEMENT—On Monday evening, the 18th inst., the Rev. Horatio Potter, D. D., of Albany, delivered an address before the Hermean Society of Geneva College. The subject, "The duty of the Scholar of this age in reference to the Formation of Opinions," was treated in a most masterly manner. For an hour and a quarter he riveted the attention of the audience. We never before heard so much philosophy and profound thought compressed into so small a compass, and at the same time presented with such clearness, simplicity and force. There is a strong desire manifested to have this discourse widely circulated; we sincerely hope it will be published.

TUESDAY, August 19th—At half-past 10 o'clock the procession formed in front of the College buildings and proceeded to Trinity Church, where the exercises were conducted.

The following degrees were conferred:—The degree of A. B., in course, upon the members of the graduating class, eight in number.

The degree of M. A., in course, upon Alexander Horton, Thomas F. Rochester, M. D., Albert J. Myers, M. D., William H. Hyde, Jacob H. Fisher, Benjamin Hale, Jr., Augustus M. Leach, Carlton P. Maples, Robert N. Parke, Clarence A. Seward, Theodore Sterling, Rev. Lawrence S. Stevens, Rev. Albert Wood, and Francis G. Young. Also upon the Rev. Julius S. Townsend, Rev. Israel Foote, Rev. L. Thibou, and Rev. Levi H. Corson. The honorary degree of M. A. upon John A. Nichols, Addison T. Knox, the Rev. Elisha W. Hager, and the Rev. Samuel K. Miller.

The degree of M. D., upon Francis Lloyd, and M. J. Bailey.

The degree of LL. D. upon the Rev. Edward Bourns.

The degree of D. D. upon the Rev. Robert B. Van Kleeck.

The day was cool and pleasant. A large and attentive audience attended these exercises. As a whole, the productions of the young gentlemen were highly creditable to themselves and to their instructers.

In the afternoon, William T. Gibson, Esq., of Waterloo, delivered an address before the House of Convocation on the subject of "Catholicity and Individualism." It was an admirable finale to the unusually interesting exercises of the day.

At a meeting of the House of Convocation, George C. Bates, Esq., of Detroit, was appointed to deliver the oration before that body at the next Commencement, and John N. Whiting, Esq., of Geneva, was chosen substitute.

The Trustees of the College have changed the time of the Annual Commencement. Hereafter it will be held on the last Thursday of July.—*Ibid.*

MAINE.—*Abstract of Parochial Reports.*—Baptisms adults 38, infants, 132, total, 170; Confirmed, 78; Communicants added, 168; present number, 774; Collections for Church objects, $2,378 54.

For the Churchman.

VERMONT.

THE SECOND QUARTERLY MEETING of the Convocation of the P. E. Church in the Diocese of Vermont was holden, according to adjournment, in St. James's Church, Woodstock, on the 24th and 25th of July,—the latter day being the Festival of St. James the Apostle. There were present of the Clergy, the Rev. Dr. Clap, and Messrs Bailey, Swett, Obear, Putnam, Johnson, and Mulchahey, with the Rector of the parish, the Rev. Mr. Herrick. There were present also, the Rev. Mr. Spooner of the Diocese of New York, and the Rev. Mr. Jones of the Diocese of New Hampshire. The services in connection with the Convocation commenced on the evening of the 23rd, when the Rev. Mr. Putnam said prayers, and the Rev. Mr. Swett preached a sermon on 1 Tim., iii, 15, last clause; in which it was very conclusively shown that "the Church of the living God" ever has been, is now, and is designed to continue ever to be, the Keeper and Witness of the Truth. On Thursday morning divine service was held at 6½ o'clock, the Rev. Mr. Bailey reading prayers.

At 9 o'clock, the Convocation met. The Rev. Dr. Clap took the chair and opened with appropriate collects. The minutes of the last meeting were read and approved. The Secretary then reported that, in accordance with the vote passed at the meeting in Middlebury, he had, immediately after the adjournment of that meeting, transmitted to the Rt. Rev. Bishop, a copy of the Constitution with a full account of the doings and plans of the Convocation; and that the Bishop had written in reply, expressing his "most cordial assent" to the organization, and giving the assurance that the Convocation "shall enjoy all the advantages which are to be derived from the episcopal sanction and co-operation." This report having been accepted, the Convocation was considered as permanently organized under the Constitution.

The following resolutions were then, on motion, adopted:

Resolved, That the Chairman of the present meeting be a committee to consult with the Bishop in regard to the expediency of submitting to the next Diocesan Convention such propositions as may be thought advisable for the future missionary operations of the Convocation.

Resolved, That a committee of —— be appointed to report at the next quarterly meeting of the Convocation, such facts in regard to the field of missionary operations in the Diocese as they may be able to obtain; and that all the clergy of the Diocese be requested to communicate to the members of this committee such statistical facts as fall within their knowledge.

The blank in this resolution was filled with *five,* and the following were appointed as the committee, viz: the Rev. Messrs. Fay, Manser, Putnam, Clap, and Mulchahey.

On motion, *Resolved,* That when the Convocation adjourn, it will adjourn to meet at 8 o'clock to-morrow morning; and that the subject for consideration at that meeting shall be "*the preparation of candidates for confirmation.*"

The Convocation, then, on motion adjourned.

At 2 o'clock, divine service was held in the church. The Rev. Mr. Mulchahey read prayers, and missionary addresses were made by the Rev. Messrs. Bailey, Putnam, and Clap. At 7½ P. M., the Rev. Mr. Swett said prayers and the Rev. Mr. Mulchahey preached a sermon on Heb. xii, 1.

On Friday morning, being the Festival of St. James, the Convocation met at 8 o'clock in the Rector's Study. The subject proposed for consideration was, *the preparation of candidates for confirmation;* and the discussion of this subject occupied the time very pleasantly, and it is believed no less profitably, until 10½ o'clock, when the Convocation adjourned to attend divine service. The Rev. Mr. Mulchahey said Morning Prayer, the Rector of the parish, the Rev. Mr. Herrick, read the Ante-Communion Service, and the Rev. Dr. Clap preached a sermon appropriate to the occasion on Rom. xii, 5; after which the Rector of the parish proceeded to the administration of the Holy Communion, being assisted in the distribution of the elements by the Rev. Messrs. Clap and Mulchahey. In the afternoon, at 1½ o'clock, an interesting service was held for the especial benefit of "the lambs of the flock." The Rev. Mr. Johnson said prayers, and addresses were made by the Rev. Messrs. Mulchahey, Spooner, and Clap. Mr. M. addressed the *scholars* of the S. S.; Mr. Spooner urged upon *parents* their obligation to "train up" their children "in the way they should go," and showed how plainly that way is marked out by the Church. Dr. Clap then addressed a few words to the teachers, and closed with appropriate collects, and the benediction. In the evening at 7½ o'clock, the church was again open for divine service, when the Rev. Mr. Jones of the Diocese of New Hampshire said prayers, and the Rev. Mr. Spooner of New York preached. With this service the Convocation closed. It was throughout an occasion of much interest. The congregation were serious and attentive, and very respectable in point of numbers. The Clergy entered heartily into the work, and in dispensing to others felt that they were "twice-blessed" themselves. Certainly their hands were strengthened, and their hearts cheered, and in the minds of all, the conviction was deepened that the Convocational system now begun is the system best calculated to "knit together in one" the scattered members of the Diocesan Body, so that "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, it may make increase unto the edifying of itself in love." May He—without Whose blessing all efforts are vain—vouchsafe that blessing unto this effort, and make it an efficient means of gathering into His Holy Church many of such as shall be saved.

J. M.

P. S. The next Quarterly Meeting of the Convocation is appointed to be held in Montpelier, on the 18th day of September next, being the day after the Annual Convention.

DELAWARE.—*Abstract of Parochial Reports:*—Baptisms, adults, 18, infants, 112, total 130; Confirmed, 48; Communicants added, 61; present number, 543; Contributions to Church objects, $4,247 24.

WISCONSIN.

PARISH OF ST. SYLVANUS }
Waukesha co., Wisconsin. }

At a special meeting of the Wardens and Vestry of the Parish of St. Sylvanus, held on Monday, the 7th of July, 1851, the death of R. Ralston Cox having been appropriately announced, the following preamble and resolutions were adopted.

Our feelings have been deeply affected by the sad intelligence which has reached us of the death of our late fellow member and Junior Warden of this Parish, Robert Ralston Cox. In view of this melancholy event, it becomes us to pay a tribute of respect to his memory.

Resolved, That by this untoward event, the church has lost one of its firmest supporters, our own Parish its best friend; the poor, one whose liberality always administered to their wants, the community a citizen whose integrity, independence of character, promptitude, and firmness of purpose, united with great kindness of heart and courtesy of disposition, always secured for him the respect and affection of those who knew him.

Resolved, That in the death of Mr. Cox, we are called upon to mourn a gentleman whose devoted affection for the Church, and liberality for her prosperity, attracted our warmest admiration; whose kind, charitable, and always Christian-like deportment specially endeared him to us.

Resolved, That this Vestry cause to be procured a marble tablet, with a suitable inscription to the memory of Mr. Cox, to be placed in the church-building erected by him in this Parish.

Resolved, That whilst our feelings are deeply impressed with this sudden and unexpected calamity, we would most respectfully tender to the relations of the deceased our deep sympathy, assuring them that we sorrowfully and keenly feel for them under this sad dispensation of Providence.

Resolved, That these Resolutions be published, and a copy of the same be communicated to the relatives of the deceased,

A. G. GURNEY, }
L. B. SEYMOUR, }
JOHN HILL, } Wardens and Vestry
JAMES BIAS, } of
S. R. KEMPER, } St. Sylvanus Parish.
G. R. MCLANE, }

TENNESSEE—*Abstract of Parochial Reprots:*—Baptisms, adults, 15, infants, 99, total, 114; Confirmed, 56; Communicants added, 102; present number, 726; Contributions for Church objects, $10,685 03.

Married.

On Monday, August 14th, by Rev. Ralph Hoyt, at Trinity Church, in this City, Mr. Franklin T. Morrelle to Miss Eleanor Monroe.

Died.

At Saratoga Springs, August 21st, James D. Billinge, M. D., of this city, in the 37th year of his age. At a meeting of the Vestry of the Church of the Nativity, New York, of which he, at his decease, was a member, the following preamble and resolutions were adopted:

Whereas, it has pleased Almighty God, in His wise providence to remove from the scene of his labors in the Church Militant our beloved brother in Christ, Dr. James D. Billinge.

Therefore resolved, that in his call from our visible communion, while we lament the loss of one who was highly esteemed and greatly beloved by all who knew him, for the many endearing virtues and lovely graces which adorned his truly christian character, we find our consolation under this bereavement, in the cheering assurance that he adds another in the Church expectant, to that "noble cloud of witnesses" with which we are encompassed, who stimulate us to renewed watchfulness and diligence in preparing for our own call to depart and be with them; and of whom the voice from heaven declares, Write, from henceforth they are blessed.

Resolved, that a copy of the above be sent to the bereaved family of our lamented brother, with the assurance of our sympathy with them in their affliction; and that a copy of the same also be sent to the *Churchman* for publication.

At Boston, August 19th, Harriett Otis, youngest daughter of the Rev. Dr. Eaton, aged 23 years 10 months.

Notices.

THE RIGHT REVEREND THE BISHOP OF NEW JERSEY, by Divine permission, will lay the corner stone of St. John's Church, in Somerville on Thursday, the 4th Sept. next, at 12 o'clock.

The Clergy are desired to meet the half past 11.

The train leaves New York by the Steamboat Red Jacket from Pier No. 1, N. R., at 9 o'clock and reaches Somerville at quarter past 11. The Cars leave Somerville again at 2.

The sail by the Red Jacket to Elizabeth Port and the ride by the Central Railroad for 35 miles through the finest and most picturesque portion of the country offer to those who are confined to to the heat and dust of the city a very strong inducement to visit the highland of New Jersey.

JOHN ROWLAND, Missionary.

*** The next Session of the Theological Seminary of the Protestant Episcopal Church will commence on Monday, Oct. 6th. Candidates for admission who are not Bachelors of Arts are expected to produce a certificate from their Bishop that they are Candidates for Holy Orders with full *literary* qualifications, or a satisfactory certificate of classical and scientific arrangements. Those who have not been admitted as Candidates for Orders must also bring testimonials of moral and religious character. *All* applicants for admission must stand an examination on the Primary Elements of the Hebrew Tongue; on the Greek Grammar, and the original Texts of the Gospel and the Acts; and on the Rules and Principles of English Composition, with a specimen of Composition. The students and candidates for admission are requested to assemble in the Chapel at 9 o'clock A. M., of the day above specified.

(Signed,) BENJ. I. HAIGHT.
Chelsea Square, N. Y., Aug. 25.] Dean of Faculty.

NOTICE.

The Annual meeting of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York City on Tuesday the twenty-third day of September at 5 o'clock P. M.

J. W. DILLER, Sec'y.
Brooklyn, Aug. 23, 1851—tamg

☞ Miss Adrain's Seminary for Young Ladies, Jamaica, L. I., will re-open Sept. 15th, (3rd Monday.
Aug. 30—3t$

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

September.

Tuesday,	Sept. 2,	A. M.	Schenectady.
Wednesday,	" 3,	A. M.	Duanesburgh.
Thursday,	" 4,	A. M.	Cohoes.
		P. M.	West Troy.
Friday,	" 5,	A. M.	Waterford.
		P. M.	Lansingburgh.
19th Sund'y after Trin'y	" 7,	A. M.	St. Paul's Troy.
		P. M.	Christ, Troy.
Monday,	" 8,	A. M.	Hudson.
		P. M.	Stockport.
Tuesday,	" 9,	A. M.	Red Hook.
		P. M.	Clinton.
Wednesday,	" 10,	A. M.	Hyde Park.
Thursday,	" 11,	A. M.	Pleasant Valley.
Friday,	" 12,	A. M.	St. Paul's, Poughkeepsie
Saturday,	" 13,	A. M.	Wappinger's Creek.
13th Sund'y after Trin'y	" 14,	A. M.	Fishkill Landing.
		P. M.	Fishkill.
Monday,	" 15,	A. M.	Coldspring.
		P. M.	Philipstown.
Tuesday,	" 16,	P. M.	Peekskill.
Ember Day, Wednesday	" 17,	A. M.	Sing Sing.
		P. M.	Tarrytown.
Thursday,	" 18,	A. M.	Greenburgh.

☞ Miss Ballow's Boarding and Day School for young ladies, No. 24 East 22nd-st., (between Broadway and 4th Avenue) will be re-opened on Monday, the 8th of September.

☞ Mrs. O'Kill's School will be opened, for the return of her Pupils, on Tuesday, the 2d of September.
Aug 16-3t

☞ At the late Annual Meeting of the Board of Trustees of the General Theological Seminary, the subscribers were appointed a Committee for the execution of certain duties relating to the documents and publications of the Board. The Committee now advertise for any copies of the Addresses and Proceedings, annual and triennial, published by the Board *before* A. D., 1838; and request Trustees and others who have in their possession printed copies of said Proceedings which they do not wish to preserve, to transmit them, for the subscribers, to Mr. Daniel Dana, Jr., No. 20 John st., New York city.

A. BLOOMER HART,
EDWARD N. MEAD,
ABEL T. ANDERSON.
Aug. 9-4t (Church papers please copy till Sept.)

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Aug 12, viz:

Thro' R C Sass, R A in S C: St Philips, Charleston for Bp Freeman's jur. 30; Bp Kemper's, 27; Indians, 3; Trinity, Columbia, for Bp Freeman's jur. 10; Jews, 7; Missisipi, 3; Western, 1; General, 19; All Saints, Waccamaw for the Southwest, 15; Emmanuel, Little Falls, for Or, 4; Jt James, Birmingham, Ct, 11 75; Vermont Western Missions, from one who loves the cause, 4; Christ, Louisville, Ky, 35 10; St Pauls, Newport, Ky, 2 50; A & M, Pottstown Pa, 50; Zanesville, O, thk ofg, 3; St Pauls, Pleasant Valley, N Y, for Bp Kemper's Mission, 2 50. Total, 197 85.

THOMAS N. STANFORD, Treas.,
New York, Aug. 27, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 12th inst.

St Pauls, Pleasant Valley, Rev S Davis, 2; Christ ch, Marlborough, Rev S Hawksley, 1 50. $3 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug. 27, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 12th inst.

Grace, Brooklyn Heights, Rev F Vinton, DD, 27 62; Ch of the Holy Comforter, Rev D V M Johnson, 4 47; Christ, Marlborough, Rev S Hawksley, 1. Total 33 09.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Aug 27, 1851. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 8th ult., the following contributions, viz.:

From G H, private contribution, 75c; part coll Christ ch, Chester, 25c; St Pauls, Red Hook, Rev H DeKoven, 24 62; Christ, Marlborough, Rev S Hawksley, 2. Total, 27 62.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Aug 19, 1851. 55 Water-st.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

From a member of St Peters ch, Baltimore, Md, through Stanford & Swords, New York, $75.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, Aug 13, 1851. Pres. of Nash. House.

☞ The Treasurer of the P. E. MUTUAL BENEFIT SOCIETY with pleasure acknowledges the receipt of $5 from C. N. S. Rowland, Esq. as a contribution to the Contingent Fund of said Society.

T. P. CUMMINGS, Treas.,
New York, Aug. 26. 82 Beaver St.

The "Contingent Fund" consists of any voluntary contributions from members or others, and is applied to the relief of cases of distress among members of the P. E. Church not members of the Society.

LITTELL'S LIVING AGE, No. 381, 12½ cents.

CONTENTS.

1. Scotland before the Reformation, *Quarterly Review.*
2. Regulation of Trades in Prussia, *Times.*
3. Modern Chemistry, *Edin. Review.*
4. Kaleidoscope of Anecdotes and Aphorisms, *Exam.*
5. A Jungle Recollection, *Fraser's Mag.*
6. Th Temptation, *Chambers' Tracts for the People.*

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ISAAC D. VERMILYE, Principal.
☞ The fall term of this institution will commence on Monday, Sept. 1. Aug. 30—3t$

SCHOOL BOOKS AND SCHOOL STATIONERY at T. J. Crowen's Miscellaneous Bookstore, 599 Broadway.
Teachers and Parents are respectfully solicited to call at the subscribers store for any books they may require in the various branches of education. He promises to sell at as low prices as any other establishment in the city.
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NEW TESTAMENT FROM THE SYRIAC.

STANFORD & SWORDS Have just published "The New Testament," translated from the Syriac Peshite Version, by the Rev. James Murdock, D.D., Professor of Ecclesiastical History. One volume large 8vo, with a beautifully engraved portrait, $2 00.

From the close affinity of the Syriac with the language spoken by the Saviour and His apostles and the great antiquity of its version of the Sacred Scriptures, a literal and faithful translation, as this of Dr. Murdock's is, must be a valuable contribution to biblical literature, and it will be read with the greatest interest. A comparison of various passages with our own recognized version has awakened a strong desire to read the whole of Dr. Murdock's translation.—*Commercial.*

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STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

A MOST EXQUISITE TALE!

D. APPLETON & CO. 200 Broadway, Publish this week, I. O.: A Tale of the Ancient Fane, by K. Barton. One vol., paper cover, 50 cents; cloth, 75 cts.
This work is a novelty in the world of fiction. The scenes are laid in those distant years, which lie beyond that glorious epoch—the Christian era. Many of the characters belong to the noblest specimens of intelligent Grecian manhood. The style of the author is one of uncommon richness, power and splendor.
D. A. & Co. have just published
Home is Home; a Domestic Story, one vol., 12mo, paper cover, 50 cts; cloth, 75 cts.
Sun Beams and Shadows and Buds and Blossoms; or, Leaves from Aunt Minnie's Portfolio. By Georgie A. Hulse, one vol. 12mo, paper, 50c; cloth, 75c.
Passages in the Life of Margaret Maitland, of Sunnyside, written by herself, one vol. 12mo., paper, 50c; cloth, 75c.

A YOUNG MAN who has been engaged during the last four years teaching Geometry, Surveying, Algebra, Mensuration, with the common English Branches, and who has had some experience in teaching the elements of Latin, is desirous of obtaining a situation as teacher in a respectable Academical institution. The best of reference given. Apply to A. C., at the office of this paper. Aug. 30—4t$

COLLEGIATE SCHOOL, 95 Mercer Street, will be re-opened on Monday, 8th September next. Circulars can be obtained at the bookstore of Robert Carter, & Brothers, 289 Broadway.
This school will be removed in November next to the building now erecting in West Fourteenth st., No. 71.
The course of instruction heretofore pursued for so many years, will be continued. Young gentlemen intended either for College or Commercial life, can obtain the requisite preparation.
Aug 30, 2t$. WM. FORREST, Principal.

A TEACHER WANTED.

WANTED IMMEDIATELY, a Teacher competent to take charge of a Church School, under the supervision of the Rector. A person well qualified to give instruction in English and Classical studies, who is a graduate of some college, and has had experience in teaching, may hear of a desirable situation, by making application to
JOHN L. WATSON,
Rector of Grace Church, Newark,
Aug 16-3t New Jersey.

HOBART HALL ACADEMY.

HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.
A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.
Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.
REV. J. W. BRADIN, President.
W. W. DEANGELIS, Sec'y.

REFERENCES:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D.D., New York.
Aug. 23. 3m

Poetry.

Sonnet.

BY THE REV. JOHN BYRON, B.A.,
Curate of Kelby, Lincolnshire.

How lights the voyager's dull, sunken eye,
When, sitting on the deck at eventide,
Weary with tossing on the waters wide,
He scents spice-laden airs come roving by,
Nurs'd where the citron boughs display on high
Their silver blossoms, or their golden pride!
Hail, speechless heralds! Often hath he sigh'd
For what ye now at length announce as nigh—
Calm and repose. And so life's voyager,
Wave-worn and faint, doth those bright tokens hail
That angel hands unseen do minister,
Bidding him furl his tempest-riven sail,
For that the haven long desired is near,
Where storm and strife shall never more prevail.
--Ch. of Eng. Mag.

Selected Matter.

From the Spirit of Missions.

Sixth Annual Report of the Right Rev. William Jones Boone, D. D., Missionary Bishop in China.

SHANGHAE, *February* 14, 1851.

To the Board of Missions of the Protestant Episcopal Church in the United States:

DEAR BRETHREN,—Through God's mercy I am enabled to report, that the lives of all the members of the Mission have been spared during the past year, and that our work has been prospered. Our numbers have been so much reduced, however, and the health of several members of the Mission has been so much impaired, that the labors of the year have been very onerous. Our labors here divide themselves into two departments—the preaching of the Word and the training of the pupils in our schools.

Mr. Syle and myself have divided the duties of the first-named of these departments between us, sustaining as many services at Christ Church, in the city, and at the School-chapel, as our strength has permitted. The School-chapel is my peculiar field of labor: the Church is his; he kindly aids me when I am unable to preach from an unusually sharp attack in spine, head or heart; and I go to the Church for Episcopal services, to give my aid in examining candidates for baptism, and for general advice on all matters going forward there. In the school-chapel we have prayers and exposition of Scripture daily, morning and evening; and on Sunday, preaching, at 9, A. M., a catechetical service at 4 P. M. At Christ Church, Mr. Syle has two services on Sunday; one at 9 A. M., for the special instruction of the baptized, the applicants for baptism, and the children of the day school; the other at 3, P. M., when the uninstructed heathen are more directly addressed. On the afternoons of Tuesday and Friday he instructs classes in the Bible and the Catechism. In this last work he is assisted by *Chae* and *Soo-dong*. The Scriptures and Tracts are distributed at the Church, and also in the ferry-boats and on the streets by Mr. S., as he passes to and fro from the school-house to the Church.

As a gracious reward of our labors, we have been privileged to gather within the Christian fold in the last year, twelve of these poor heathen: seven of these connected with the school-chapel, and five with the congregation at Christ Church. Of these, *Phe-hein*, a man aged about forty, one of the boys' teachers; *Yueh-kway*, a woman of fifty, a nurse in Mr. Syle's family; *Way-kyung*, a youth of 21; *Yew-zung*, 16; *Tuk-sew*, 16; and *Heting*, 15; youths belonging to the first class—six in all—were baptized by me on Easter day at the school-chapel.

August 11, *Wong-Ya-chung* was baptized *in extremis* by Mr. Syle, he having been long a candidate for this holy rite. September 29, at Christ Church, Mr. Syle baptized *Chu Ya-Po*, a blind man, aged 53, *Cho-Kwung-zung*, aged 75, *Nien Chan-fok*, a woman aged 46, and *Yang Sew-kyung*, the wife of *Soo-dang*, who was baptized last year, and who resides at Christ Church as sexton, catechist, &c.

Of infants we have had three baptisms. March the 10th, *Stephen Elliott Boone* was baptized by the Rev. E. W. Syle. October 13th, I baptized *Walter Meade*, the infant son of Mr. and Mrs. Syle, and *Soo-yun*, the infant daughter of *Way-kyung* (who was baptized at Easter) and of *A-te*, his wife, who is not yet a member of Christ. This service was peculiarly gratifying to us and to our Chinese congregation at the school-chapel, as both children were brought forward at the same time. It seemed a mark of our progress, having thus to dedicate at the same time children from the old stock of Christians imported from the American Church, and the increase of the indigenous Church of China. The service was all in English, except the covenant and promises, which were repeated by the godfather and godmother in behalf of the infant in the Chinese tongue.

The number of Chinese baptized during the past year is:

Adults, Male	8
" Female	3
Infant, Female	1
Total	12

The whole number that have been baptized in the Mission, is:—

Adult, Male	16
" Female	4
Infant, Female	2
Total	22

There are at present nine persons receiving special instruction as candidates for baptism.

Since my last Report I have held confirmation services on two occasions, and have confirmed ten persons.

The whole number of persons who have been admitted to the Holy Communion, is 19. Of these. two (as I reported last year) have deceased; and two have been suspended for gross immorality This has been our first and only case of discipline; the offence was most heinous; the proof clear; the scandal open and notorious The parties had been much trusted by us, and our grief was great. The communicants not implicated seemed very much affected, when, at the subsequent Communion, the suspension of these offenders, until they gave satisfactory evidence of penitence, was announced. The present number of communicants is 15, which, with the six members of the Mission, give us 21 communicants.

The Communion has been regularly administered on the first Sunday of every Chinese month,* and also on those days for which special prefaces are appointed in the Communion Service.

Our candidate for orders, *Chae*, is still unordained, but we trust to be able to avail ourselves very soon of his services, as we have heard by the last mail of the canon passed by the General Convention, allowing us to receive aid from our brethren of the English Church.

The school has suffered very much during the past year, for want of a competent male teacher; and we shall feel this evil more sorely each successive year, as our pupils advance in age and in their studies, until, by God's aid, we can obtain the services of a good superintendent. For the information of all the patrons of the school, a list is here given of the scholars, with the names of the patrons by whom they are supported.

[Here follows a list of fifty names.]

Miss Jones, after Miss Morse's departure, in addition to teaching English three hours in the school, and her care of her five little girls, had the whole burden of attending to these boys, nursing them in sickness, watching over them in their hours of play, superintending their food, clothing, &c., and all the other numberless cares of so large a school, thrown upon her. The result was just what might have been expected: before many months of such over-tasked effort had been borne, her strength completely failed,—giving another lesson to the Church of the folly of permitting her best Missionaries to be overborne, by withholding help too long. A partial relaxation has in some measure restored Miss Jones, though we still feel much anxiety on her account. Her services to the school have been invaluable: to her great judgment, prudence, and affectionate management of the boys in sickness and in health, is owing, more than to any other human instrumentality, the blessing which has attended our instruction of the boys. They all regard her with the greatest affection and reverence; and when she takes charge of the girls' school, I know not how her place can be supplied, or the good influence she has exerted be continued.

The labors in the school were kindly shared with Miss Jones and myself by Miss Parkes, a lady belonging to the English Church, who gratuitously assisted us in teaching for many months, until we obtained help from America. On the 2d of August we had the pleasure of welcoming Miss Tenney: after a very few days of preparatory studies, she was installed in her half of the school. Miss Tenney is a great acquisition to us, and promises to become an excellent teacher.

In the latter part of October, I succeeded in obtaining further help for the school Mr. James Summers, who was formerly with Mr. Stanton, at Hong Kong, has consented to aid us for a few months. His engagment with us is, however, only temporary, and does not in any way diminish our need of a superintendent in the school. I again repeat my earnest entreaties that a superintendent for the school be sent out.

Miss Jones is all anxiety to commence to redeem our pledge to do something for the Chinese females. Our girls' school will therefore be commenced as soon after the arrival of Miss Morse and Miss Fay as we can obtain a suitable building in which to open such a school. I entertain a strong assurance that the appeal we have made, for funds to build a school-house for girls, will meet with a prompt answer.

At their meeting, in 1849, the Board of Missions passed a resolution, recommending the Foreign Committee to communicate with me "respecting the relations which may be expected to subsist between 'myself' and the Bishop consecrated by the Church of England for the Diocese of Victoria." This resolution was forwarded to me by the Foreign Secretary, and I communicated it to the Bishop of Victoria immediately after his arrival at Hong Kong. With a copy of the resolution, I submitted to his lordship in a letter dated Shanghae, April, 5, 1850, the following suggestions:—

"I would suggest that we enter into the following understanding: that you have all speaking the English language under your care, at all the five ports, and shall also perform Episcopal service among the Chinese in any town where there is not a Bishop from either the American or English Churches, or a native Chinese Bishop in connection with either of those Churches; all other Bishops claiming the same right.

"Those Bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act only at your request on your behalf. For instance:—Here, in Shanghae, at Trinity Church, and among the English and Americans, let your lordship be the Bishop of Christ's Church in this foreign town, to confirm, ordain, &c. In the Chinese town, however, where I have been for more than four years, let it be understood, in like manner, that I shall perform all Episcopal acts; to which end let your clergy be instructed, that whenever they want a confirmation of Chinese candidates, or an ordination of a Chinese, or a Chinese Church consecrated, they are to look to me to perform those services for them, in consequence of the arrangements made between us, that I am always to act for you in the Chinese town. I should not wish any further connection with the clergy of the English Church laboring in Shanghae than this; not the slightest jurisdiction over them or direction of their movements; but merely that we adhere to the old canonical regulation, not to have two Bishops in one city.

"This arrangement, I think, will relieve all parties. I should be very sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I should think you will never become sufficiently acquainted with the colloquial dialect of this place to hold a solemn service, such as the consecration of a Church, or a confirmation or communion in it. Our General Convention assembles in October: should you favor me with an immediate reply, I may be able to answer their question, so as to let my answer reach them before the end of the session."

This letter the Bishop of Victoria submitted to his friends in England, and upon the receipt of their answer, sent me the following reply:

HONG KONG, *August*, 19*th*, 1850.

MY DEAR BISHOP BOONE:—I had the pleasure of receiving from you in April last, a letter, in which there was contained a proposal in reference to a division of Episcopal functions at Shanghae. I submitted the letter to His Grace the Archbishop of Canterbury, and also consulted the Church Missionary Society, transmitting, at the same time, a copy of your letter, that the nature of the proposal might be clearly understood. I have now to acquaint you, that by this mail I had the honor of receiving from His Grace a letter, in which the following passage occurs: 'It appears to me that the proposal of Bishop Boone involves a difficulty which makes it impossible for you to accede to his suggestion.' I have also received a communication from one of the clerical secretaries of the Church Missionary Society, stating the strong objection which they would entertain to such an arrangement as that proposed in your letter.

"It now only remains for me to state my own view of the matter, that however cordially we may co-operate in our respective Missions in advancing the common cause in which we are each engaged, it is not desirable to enter upon the arrangements proposed by you. If any other than *general* considerations had influenced the judgments of the several parties, who, on behalf of the Church of England, have arrived at this decision, it may be satisfactory to yourself to know, that there could not be any person filling the important office of Bishop of the American Protestant Episcopal Church, for whom we could entertain, *personally*, a higher esteem, and to whom we should be, on *private* grounds, more inclined to have deferred our own independent conclusions, than yourself."

During the past year, the translation of the New Testament has been completed by the Committee of Delegates. It is now being printed—I am sorry to say, with the words *God* and *Spirit* rendered differently in two separate editions.

In the preparation of this version, though a member of the Committee of Delegates, I have had no hand, being prevented by the state of my health, and the pressure of work within the Mission, from attending the sittings of the Committee. I am anxious to make this statement, as through mistake it has been published that I have been constant in my attention to this work; whereas, it is a matter of interest, both to myself and others, to have it known that I have no connection, whatsoever, with either the excellencies or defects of this version.

The Lord continues to smile upon our labors; but we get no aid from the young men of the Church. We are almost wearied with calling so long in vain for help; but our necessities are so great, that we cannot cease entreating our brethren to come up to the help of the Lord, that the strongholds of Satan may here be pulled down.

I am, dear Brother,
Sincerely yours in the Lord,
W. J. BOONE.

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* That is, the first Sunday after each new moon. The change from the third Sunday of our month to this day was made to suit the convenience of our Chinese communicants, as they can remember the recurrence of this day much more easily.

The Lock-Picking Experiment.

A few days ago an important experiment in lock-picking was made, in the presence of a number of gentlemen, by Mr. Hobbs, the American exhibitor of locks, upon a lock, stamped "Chubb's new patent," which some months since was placed on the door of one of the vaults of the State Paper-office. The lock having been examined, and found to be fairly locked, Mr. Hobbs proceeded to work with two or three small and simple looking tools. Within twenty-five minutes from the time of commencing, the bolt of the lock flew back, and the door was opened. It was then suggested that Mr. Hobbs should turn the bolt back again, and lock the door: it being a "detector" lock, it was considered that he would be unable to accomplish this feat. In less than ten minutes, however, the door was again locked—no injury whatever, was done to the interior of the lock—and no traces were to be seen of its having been picked. Arrangements are being made for Mr. Hobbs trying his skill on the mysterious lock exhibited in Mr. Bramah's window, whoever succeeds in opening which, is to receive £200.—*John Bull.*

WASHINGTON INSTITUTE,
MURRAY HILL.

THIS Establishment for the Education of Boys, known since the year 1824, by its present designation, will be re-opened after the annual vacation, on Monday, the 8th of September.

T. DWIGHT PORTER,
THEODORE W. PORTER.

Lex. Av., Aug. 19th-3t$

MRS. MEAR'S French and English Boarding and Day School for Young Ladies, 184 Broadway, corner of 10th st.) will re-open on Thursday, September the 4th. Aug 21-1m

THE COLLEGE OF ST. JAMES,
Washington County, Md.
(The Diocesan College of the Prot. Episcopal Church.)

THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

THE COLLEGE

has the usual number of classes, and affords all the opportunities for a complete education, and at the successful termination of the Collegiate course, confers on its graduates the usual academical degrees.

THE GRAMMAR SCHOOL,

immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes.

The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School.

IN THE MERCANTILE CLASSES,

the study of the Greek Language is omitted and its place supplied by additional studies in Modern Languages, Book Keeping, &c.

The situation of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

"Kemp Hall," a new building, 90 feet by 40, will be ready for occupation in the course of the next session. In addition to the former corps of Professors, the Trustees have recently appointed Hugh Davey Evans, LL.D., Lecturer on Civil and Ecclesiastical Law, and John H. Alexander, LL.D., Lecturer on Physics and Chemistry.

The whole annual charge (the same in the College and Grammar School), for the session of ten months, is two hundred and twenty-five dollars, payable semi-annually in advance.

Applications for admission, to be made to
REV. JOHN B KERFOOT, D.D., Rector,
Aug 23-8t College of St James P. O., Maryland.

CUTTER'S
ANATOMY, PHYSIOLOGY,
AND
HYGIENE.
REVISED EDITION, 1849.

ALTHOUGH the works prepared by Dr. Cutter, had met with very general approbation, yet those interested have determined to make the series as perfect as possible. To accomplish this, the author was engaged more than a year, in thoroughly revising every part. In this task he was aided by several friends and practical instructors. After the work was thus thoroughly remodelled, the publishers caused an edition of several hundred copies to be printed.

The recitation room is the test place of a *text-book*. In order to submit the Revised Edition to this ordeal, twenty of the best schools in the country, were gratuitously supplied with copies for classes. This was done with the understanding, that both *instructors* and *pupils* should criticise the work, in the most searching manner, upon all points; arrangement, matter, language, illustrations, &c.

The following are the names of several of the gentlemen who formed classes and reviewed the work in the recitation room. Rev. Edward Hitchcock, DD., President of Amherst College, Mass; N. Tillinghast, Esq, Principal of the Massachusetts State Normal School, at Bridgewater; Rev. A. Farwell, Principal of Abbott Female Seminary, Andover, Mass; Rev R. S. Rust, Principal of N. H. Conference Seminary, Northfield, N.H., and Commissioner of Common Schools for N.H.; David Worcester, Esq., Principal of High School, Bangor, Me; J. S. Spaulding, Esq., Principal of Bakersfield Academy, Vt.; Isaac T. Goodnow, Esq. Associate Principal of Conference Seminary, Greenwich, R.I.; Nathan Britton, Esq, Principal of Union School, Adrian, Mich; Leander Wetherell, Esq, Associate Principal of Collegiate Institute, Rochester, N.Y; L. W. Clark, Esq, Principal of Academy, East Bloomfield, N.Y; J. G. K. Truair, Esq, Principal of Collegiate Institute, Brockport, N.Y.; Rev. J. R. Irish, Principal of DeRuyter Institute, N.Y.; C. R. Coburn, Esq, Principal of Owego Academy, and President of N.Y. State Teachers Association; R. D. Mussey, M.D., formerly Prof. of Anatomy and Surgery, Dartmouth College, N.H., now Prof. of Surgery in the Ohio Medical College; Joseph Ray, MD., Prof. of Natural Sciences and Mathematics, Woodward College, Cincinnati, Ohio; F. Merritt, M.D., Prof of Anatomy and Botany, Starling Medical College, Columbus, Ohio; I. E. M. Girr, A.M., M.D., Prof. of Anatomy, Phosiology and Chemistry, St. Mary University, Ill.

With the advantage of the free and valuable criticisms and suggestions made by these able and practical instructors, the author, with the aid of two assistants, who were practical teachers, finally prepared the copy, and the works were stereotyped. They are now presented to the public as possessing INTRINSIC MERIT *superior to any works ever prepared for schools, upon the subjects of*

ANATOMY, PHYSIOLOGY AND HYGIENE.

Indeed they are the only works that embrace the three departments. The series is as follows:

Anatomy, Physiology and Hygiene, for Colleges, Academies, High Schools and Families, 458 pages, 150 illustrative Engravings.

First Book on Anatomy, Physiology and Hygiene, for Grammar and District Schools, 180 pages, 83 illustrative Engravings.

Large Outline Anatomical Plates, (10 in a set,) beautifully Colored and Mounted, for Colleges, Academies, and High Schools.

District School Outline Anatomical Plates, 8 in a set, beautifully Colored and Mounted, for Grammar and District Schools.

1. The Anatomy, or a description of the Bones, Muscles, Digestive Organs, Lungs, Heart, Blood Vessels, Organs of Speech, Brain, Nerves, Skin, Eye, Ear, &c.
2. They give the Physiology, or describe the use of the several parts.
3. They state the Hygiene, or give plain directions for the prevention of disease and the preservation of health.
4. The contain full directions for the treatment of accidental diseases; as Burns, Colds, Poisoning, &c., the recovery of persons apparently drowned, the stoppage of Bleeding Vessels, the treatment of Wounds, &c.
5. They contain directions to guide Nurses, Watchers and other attendants on sick persons, in their efforts to mitigate and remove disease.

These two features mentioned last make these works valuable for families as well as schools.

By the aid of the Anatomical Plates, Anatomy, Physiology, and Hygiene can be taught as easily as Geography, and be made more interesting and instructive to the pupil.

Another important feature of these works is, that

ANATOMY, PHYSIOLOGY AND HYGIENE

are treated in distinct chapters, thus giving the teacher and the pupil freedom to omit any portion. Thus the pupil can easily discriminate and remember the topic under investigation.

Another equally important feature is that the proper technical name of each organ is retained; but the names are divided into syllables, and in every case the accented one is marked: as *œ-soph' a-gus* (gullet.) In this way all possible objections to technical terms are obviated.

These works are now used in the New York State Normal School; State Normal School, Ct.; the three State Normal Schools, Mass.; the Public Schools of Boston, Providence, R. I., Bangor, Me., New York City, Utica, Syracuse, Oswego, Rochester, Buffalo, NY; Washington, D.C.; Reading, Lancaster, Harrisburg, Pittsburg, Pa.; Detroit, Mich.; Cleveland, Columbus, Zanesville, Marietta, Cincinnati, Ohio Of one hundred and twenty Colleges, Seminaries and Academies that report the study of Physiology to the Regents of the University of N.Y., one hundred and thirteen of them used this series of books, (see Regent's Report, 1851.)

The Colleges, Academies, Seminaries, High Schools and Common Schools of other States, use this series of works as generally as those of the State of N.Y.

For sale by the Publishers, B. B. MUSSEY & Co., Boston, CLARK AUSTIN & Co., and by Booksellers generally.

P.S.—The Outline Anatomical Plates have been introduced into more than one hundred Colleges, Academies and Schools. They can be obtained of the Author, Calvin Cutter, M.D., at Warren, Mass., at a cheaper rate than any others before the public. Aug 23-4t

A LADY, who has completed the course of instruction in a distinguished Female Seminary, and has had several years' experience in teaching both at the North and the South, desire to engage as teacher. In addition to the branches of an English Education, (including the higher Mathematics &c.) she will give instruction in the Latin and French languages. A family or small select school preferred. Satisfactory references will be given.

Address Miss M. L. T., 41 Carmine st. New York.
August 16-3t$

REPORT FOR JULY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of July, 1851, has issued One Hundred and Ten policies, viz:

To Merchants	31	To Manufacturers	14
Lawyers	2	Mechanics	
Clerks	12	Agents	4
Farmers	6	Clergymen	4
Ladies	1	Machinists	
Physicians	5	Public Officers	7
Hotel Keepers	1	Others	11
Builder	1	Planters	3
Dentists	2	Navigators	4
Printers	2		
	63		47

Total for the month, 110
Whole number of policies issued by the Company, 7305
Accumulated capital,

$360,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cathral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Arcnitect; William C Prime, Counsel; George Hall, General Agent.

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ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N.J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

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Union Primer	per hundred,	$2 00
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NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9-tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
543 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19-tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.

REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16 tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5ud the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 15 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 15 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars. enquire at the Manufactory.
New York, August 4, 1849.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.